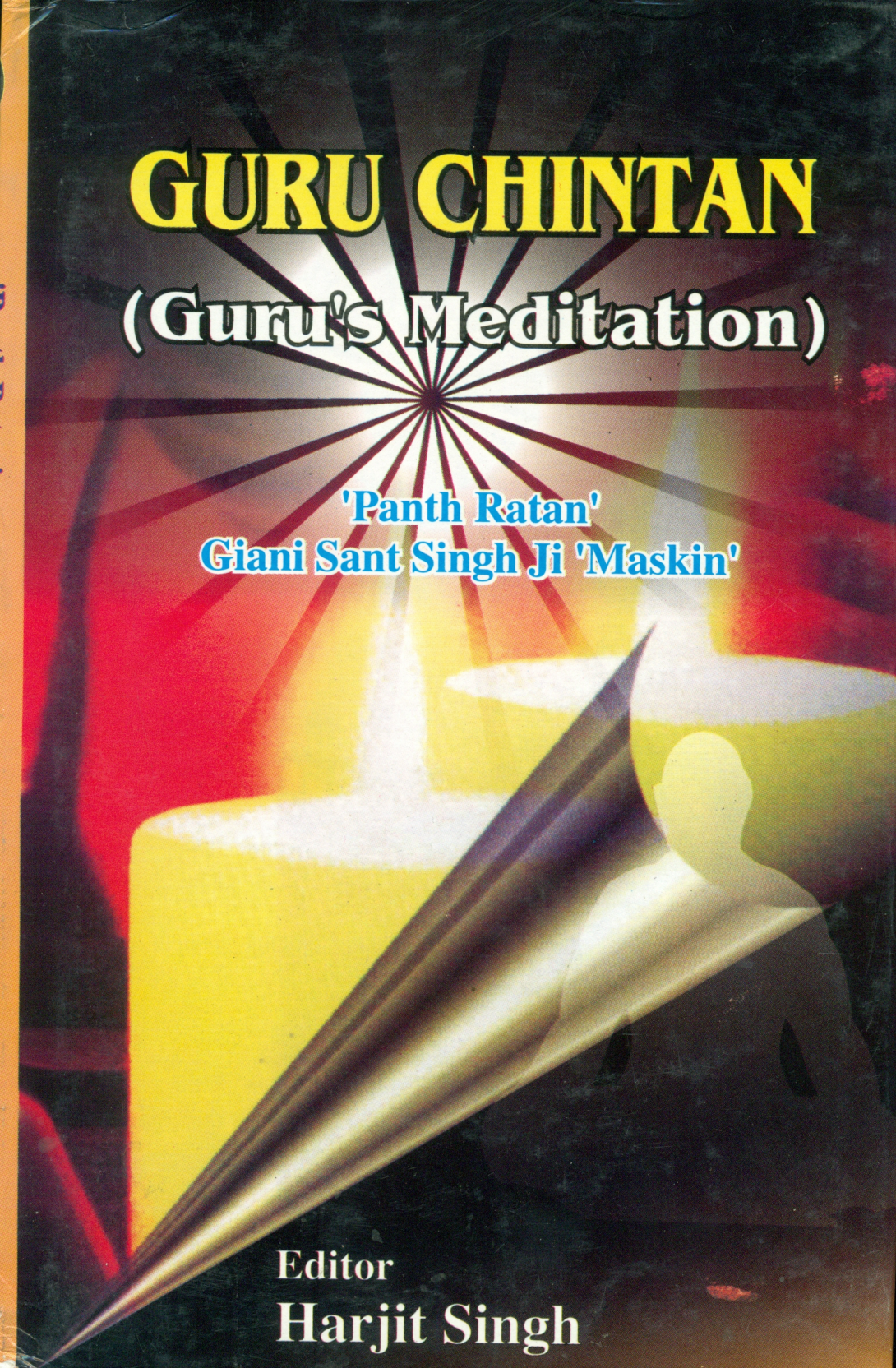
# GURU CHINTAN

## (Guru's Meditation)

'Panth Ratan'
Giani Sant Singh Ji 'Maskin'



Editor
Harjit Singh

# Guru Chintan

## (Guru's Meditation)

Giani Sant Singh Maskin

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**Guru Chintan (Guru's Meditation)**
**by**
**Giani Sant Singh Maskin**

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

## *Two words by Editor*

*Hae Satguru ji :-* ਏਹੁ ਕਾਜੁ ਤੁਮ੍ ਆਪਿ ਕੀਓ ॥ (ਅੰਕ ੩੮੨)

Eaeh kaaj tum aap keeou. (page 382)

*You Yourself have caused this to happen.*

Guru Chintan (Guru's meditation) is the first book which was written himself by respected Giani Sant Singh ji Maskin in (PehalGaon) while travelling in Jammu & Kashmir. It has 67 topics and all are related to every human being may be a Sikh, Hindu, Muslim or Christian and are based on Gurbani, i.e, Universal Guru, Sri Guru Granth Sahib ji (the Ocean of knowledge). The readers who are searching for the ecstasy will be more benefitted by reading and applying the methods in their day to day life.

The first English Book i.e. Biography of Maskin Ji has already been published. This book will also be advantageous to English knowing Gursikhs residing in India and abroad and also encourage the second generation Gursikhs who have been born and brought up and settled in their adopted countries. This book will bring them closer to Gurmat also. The word (page / ਅੰਕ) mentioned at the end of Gurbani Shabad is related to Sri Guru Granth Sahib Ji.

I am thankful to Sardar Jaswant Singh ji a close friend of mine who put in a lot of effort and hard work to accomplish this task. I pray to Supreme Lord God to shower his benison on him so that he may continue to serve the Sikh Panth through his talent.

Actuallly we both are not professional and in this exercise, if we have made some mistakes, those may be forgiven.

Humble servant of Sadh Sangat.

**Harjit Singh**
Editor

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## *Two words from the Translator*

By the grace of God and due to the intimacy with S. Harjit Singh it was my good luck to have the charan choh (ਚਰਨ ਛੋਹ) of the respected Giani Sant Singh Ji Maskin. I had the opportunity to listen to his discourses at the annual samagams at Alwar and also in the T.V. However I never thought that he will be called so soon by the Almightly. After his departure I came to realize his greatness in the Sikh world in particular and the world in general. In this connection his couplet given below is relevant:-

"ਚਿਰਾਗ਼ੋ ਰਾਹ ਬਨੈਂਗੇ ਇਕ ਦਿਨ ਨਕਸ਼ੇ ਕਦਮ ਮੇਰੇ।
ਅਭੀ ਤੋਂ ਮੈਂ ਗ਼ੁਮਰਾਹ ਮਾਲੂਮ ਹੋਤਾ ਹੂੰ।"

"Chiraage raah bana-ay gay ek din nakshay kadam mairay,
Abhi toe main gumrah maloom hota hun."

I had the good fortune due to the encouragement from S. Harjit singh to translate his biography. Though the translation is not of high literary standard, yet I have the satisfaction for the job in a humble manner.

I hope the English speaking and English knowing will benefit from this. I may be pardoned for the mistakes I might have done in this endeavour.

Servant of the Sadh Sangat.

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ।।

Guru Chintan (ਗੁਰੂ ਚਿੰਤਨ) Guru's Meditation

## About the Book Guru Chintan

I have gone through this book, viz., 'Guru Chintan' written by Giani Sant Singh Ji Maskin. He has written on more than sixty topics in this book. A very few books containing such essential topics have been seen. These essays fulfil the requirement of learned men, writers and lecturers.

In the present times, these essays fulfil the requirement which always remain under the consideration of the Sikh people. In these essays efforts have been made to successfully elaborate the subjects in great details, by remaining within the essential limits of the topic.

The choice of words used is very appropriate and can be easily followed by everyone. The views expressed are very supernatural. The given similies are very appropriate. These essays will be very helpful in understanding the esoteric thoughts of Gurmat.

To keep the modernity of vocabulary and thoughts, special efforts have been made to give uniqueness to all the topics. Repetition of the same thoughts has been avoided which demonstrates the richness of Maskin ji's vocabulary.

To display the authentic sketch of Gurmat, Maskin ji has not cared for the worldly formalities and appreciation or depreciation from others. This virtue is not present in ordinary writers.

Every essay has been bedecked by giving examples, and references from other languages which shows Maskin ji's thorough knowledge about other religions.

In the end it is my ardent desire that Satguru may bless

Maskin ji with long life and may widen his knowledge so that Sikh people may continue to get true knowledge and guidance about Gurmat.

Sadhu Singh Bhoura
Jathedar
28-2-1979 Sri Akal Takhat Sahib, Sri Amritsar.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ।।

Some Reflections on Brief Life.

Birth of Giani Sant Singh ji Maskin

He was born from Mother Ram Kaur ji and Father Sardar Kartar Singh ji in 1934 at Town Lakhi Marwat, District Bannu of Frontier Province (Now in Pakistan).

Education

After passing Primary classes from Khalsa School, he joined Government High School. But due to the Partition of India in 1947, he could not take the examination of matriculation and came and settled at Alwar in Rajasthan. His father breathed his last in 1952. The separation of his father had a deep impact on his mind and he began to remain very sad. He was the only son of his mother. His mother and other relatives advised him very much but he left his home in sadness. With the instinct of a hermit, he met many nice saints and learned people and got education. He learned the meanings of Gurbani and knowledge of Gurmat from Nirmalai Saint Giani Balwant Singh ji. Thereafter he got inclined towards Exegesis of scriptures (ਕਥਾ).

Marriage

He returned to Alwar after five years. He was very happy to see his mother and other family members. His mother and other family members coaxed him for marriage. In accordance with the Gurmat Principal.

'ਸਗਲ ਧਰਮ ਮਹਿ ਗ੍ਰਹਿਸਤ ਪ੍ਰਧਾਨ ਹੈ'
Sagal Dharam Main Garist Pardhan hai.

*"Family life is best of all other ways of life"*

He agreed for the marriage. Accordingly he was married to a lucky and cultured lady Bibi Sundar Kaur in 1958. He decided to have permanent home in Alwar.

Style of Living And Life

Maskin ji had a simple dress of a new style: black turban, loose shirt with a Jawahar jacket, loose trousers and a folded cloth sheet kept on one shoulder only. This dress is not only of Maskin ji but students of his institution and other religious discoursers are seen wearing this dress. There is no reflection of any contrivance or hypocrisy in it. There are also some typical principles of his life, which are rarely seen in learned people and religious discoursers. Wherever he goes, he stays in a Gurudwara. Howsoever some one may say to stay in his home, he would not stay. He will take food from the Langar in a Gurudwara. If some body motivates and insists for meals in his house, he will not go alone. He will be accompanied by six or seven students and attendants. There are always a few students and attendants with him.

Daily Activity

He gets up in the ambrosial hours and takes bath. Then he will recite his Nitnem (Daily prayers) in loud voice and ecstasy. Then he would get engrossed in Meditation. Thereafter he would get ready, go to Gurudwara and do listen to Kirtan (Singing in the praise of God) for sometime. Maskin ji used to say that he gets beneficence(ਬਖਸ਼ਿਸ਼) from Kirtan only. Whatever I narrate in the Katha, I get suggestions from Gur-Shabad. According to the Gurwak:-

ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ॥(ਅੰਕ ੭੬੩)

hown aapunh bol n jaandaa
main kahiaa sabh hukmaao jeeo.(page 763)

*By myself, I do not even know how to speak;*
*I speak all that the Lord commands.*

And also:-

ਬੋਲਾਇਆ ਬੋਲੀ ਖਸਮ ਦਾ ॥(ਅੰਕ ੭੪)

bolaaeiaa bolee khasam daa.(page 74)

*I speak as my Lord and Master causes me to speak.*

He had deep faith in these Gur-waks. In this way he would discourse on Gur-Wak and delight the congregation.

Method of Exegesis of Scriptures (ਕਥਾ) And Influence.

His method of Exegesis of Scriptures (ਕਥਾ) was modern and typical as compared to earlier learned discoursers. The topic he starts, he gives many examples to confirm it and then return to original point of discussion. He get along with the topic in a nice method. On hearing which, even the learned men are greatly pleased. There is sweetness in his tongue, easiness in speech and strength in saying. There is not a single listener who does not accept the effect. The attention and eyes of the listeners are constantly in communion with Maskin Ji. In other words listeners are sitting as if they are statues. The effect of his discourse on literate as well as illiterate is like that of magic. It is a great pleasure that the Sikh people have got such a discourser who is steadfast in the principles of Sikhism and by becoming a plaintiff of the Sikhs, he breaks into pieces the hypocrisy of corporal Gurus and imposter saints and false shops of Narakdharis. Maskin ji also unfolds the weaknessess of presidents and secretaries etc.of Gurudwaras in a very unobliging manner. This fearlessness to say the truth is rarely seen in other discoursers and learned Gianies except Maskin ji because his own life is very eminent and he is not hesitant to say the truth. Whenever Maskin ji goes to the assemblies of other religions and speaks, they also feel perplexed on hearing his speech.

Fame of Maskin ji's Discourses in Foreign Countries.

Maskin ji gets very little time in the whole year to stay at his home. He receives invitations from foreign countries, like Kabul, Kandhar, Kuwait, Singapore, Malaysia, England, Iran, Canada, America etc. on Gurpurabs and special assemblies. Wherever he goes once, the affinity of the congregation(Sangat) there increases so much that they desire for the time when Maskin ji will again pay them a visit. Even in foreign countries Maskin ji does not hesitate to expose the falsehood of the corporal Gurus. At many places these phoneys employ many methods to influence him, but Maskin ji does not get entrapped in their net. Satguru ji has showered great benevolence on him.

My Intimacy

About twelve or thirteen years ago, I went to Bombay to witness the marriage ceremony of the grand daughter of Bhai Jaimal Singh. Maskin ji had also gone to Bombay because he had a great

affection with Bhai Jaimal Singh. Before this I had heard only the name of Maskin ji and not seen him. I got the fortunate time to listen to his discourse for the first time at the Gurudwara of Bhai Joga Singh. I was very much impressed by his discourse. After the discourse we met and greeted each other. I asked him whether he has ever visited Sri Amritsar Sahib? He replied that he goes but returns after making an obeisance. I requested him to do come on the Gurpurab of Sri Guru Ram Dass this year. He agreed. He gave one week's time for the discourse. He accordingly came. The congregation was very much pleased on hearing the discourse and desired that Maskin ji should stay for some more time. But due to his scheduled time elsewhere, he could not stay. However as per the desires of the Sangat, he agreed to come next year on the same Gurpurab. Then the management of Sri Darbar Sahib desired to offer Robe of Honour and some money. Maskin ji accepted the Robe of Honour but did not accept the money. He said that the Sangat fulfills the requirement of money and therefore he will not take money from the Satguru's Darbar. Maskin ji has accordingly been coming to Sri Darbar Sahib for the discourse, but has never accepted money. However, he accepts the Robe of Honour considering it as a beneficence of Satguru ji.

In this way Satguru ji has bestowed him with virtue of renunciation. But this virtue is rarely seen in talented people and discoursers. Maskin ji is not very particular about money. He remains satisfied with whatever he receives spontaneously. He possesses a great virture of liberality. Whatever money he receives, a part he spends on Khalsa Middle School, Alwar and some he donates to widows and orphans and the needy. From the unspent money he organizes a big Annual Samagam at Alwar every year and gets the pleasure of the congregation by awarding talented people and the kirtanias and arranging langar (free kitchen) for the whole congregation and others.

Since many years Maskin ji has been coming to Sri Amritsar on the Gurpurab of Sri Guru Ram Dass Sahib ji and stays upto Diwali and delights the congregation by discoursing in the Manji Sahib Hall for fifteen to twenty days. The sangat also arrives in large numbers with enthusiasm and the Hall is full and sangat also

sits far away and get delighted by hearing the discourse. However it is to be seen to believe. As the Gurwak:-

ਕਹਿਬੇ ਕਉ ਸੋਭਾ ਨਹੀ ਦੇਖਾ ਹੀ ਪਰਵਾਨੁ ॥੧੨੧॥(ਅੰਕ ੧੩੭੦)
kehibae ko sobhaa nahee
daekhaa hee parwaan||121||(page 1370)

*I cannot describe its sublime glory;*
*it has to be seen to be appreciated.*

There is so much attraction in the sangat that the Hall becomes full to capacity within a few minutes.

About the Book

Since a long time the sangat desired that Maskin ji must write a book. Wherever Maskin ji goes, many devotees tape-record his discourse. But only those who have tape-recorders can benefit, others cannot. By keeping this in mind, Maskin ji has written this book, viz; 'Guru-Chintan'(Guru's Meditation). This is bouquet of various topics by reading which one will remember Guru ji. As many persons with foul smell in their brains, after getting the influence of new and healthy greenery of branches and glitter and fragrance of flowers of various types fixed in a bouquet, remove the foul smell in their brains and enjoy the bliss of fragrance. In the same manner the devotees will remove the foul smell of sexual desires and by making their life sublime and noble with the help of stories, examples and arguments given by Maskin ji in the bouquet of 'Guru Chintan' (Guru's Meditation) book and thereby achieve the aim of real life. Although the subjects in this book are short, yet the thoughts contained therein are very great and high. The innovation that is contained in this book, is that Ocean has been put in a small pot. Reading it will be of a great benefit to the devotees residing in various parts of the country and abroad. Wherever Maskin ji can not himself reach, the devotees can fully benefit by reading this book. There should be a necessity of keeping this book in each and every home so that the readers may remember Guru ji.

In the end I pray to Satguru ji that He may bestow a long life and Gursikhi way of life and also give more energy and vigour to Maskin ji, so that he may propagate Sikhism in the sangat on wider scale and also inculcate Gursikhi ideal in the sangat. According to Gur-Wak:-

ਕਬੀਰ ਜੈਸੀ ਉਪਜੀ ਪੇਡ ਤੇ ਜਉ ਤੈਸੀ ਨਿਬਹੈ ਓਰਿ ॥
kabir jaisee upjee paedd tae jow taisee nibhai ourr.

*Kabir, if the mortal continues to love the Lord in the end,*
*as he pledged in the beginning,*

ਹੀਰਾ ਕਿਸ ਕਾ ਬਾਪੁਰਾ ਪੁਜਹਿ ਨ ਰਤਨ ਕਰੋੜਿ ॥੧੫੩॥(ਅੰਕ ੧੩੭੨)
heera kis kaa bapura pujeeh na ratan kororhe.॥153॥(page 1372)

*no poor diamond, not even millions of jewels,*
*can equal him.*

Waheguru ji ka Khalsa, Waheguru ji ki Fateh.

Dated 27-2-1979

**Giani Chet Singh**
Former Head Granthi Sri Darbar Sahib and
Jathedar Amrit Prachar, S.G.P. Committee,
Sri Amritsar.

# PREFACE

From: Singh Sahib Giani Kirpal Singh ji,
Head Granthi, Sri Darbar Sahib, Sri Amritsar.

Sikhism is a Preacher Religion. It is a matter of great honour to be a preacher of this religion. Preacher also gets a lot of respect in Sikh Community. His worldly needs are also taken care of by the Sangat. However, the condition is that one should be a Gurmat Preacher in real meanings of the Shabad. If he preaches Gurmat to others but himself does not follow, Gurbani says as under about such people:-

ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਕਰੈ ॥
avur oupudaesai aap n karai.
*One who does not practice what he preaches to others*
ਆਵਤ ਜਾਵਤ ਜਨਮੈ ਮਰੈ ॥ (ਸੁਖਮਨੀ ਸਾਹਿਬ)
aavut jaavut janamai marai. (Sukhmani Sahib)
*shall come and go in reincarnation, through birth and death.*

Similarly Kabir ji also says about such non-performers:-

ਕਬੀਰ ਅਵਰਹ ਕਉ ਉਪਦੇਸਤੇ ਮੁਖ ਮੈ ਪਰਿ ਹੈ ਰੇਤੁ ॥
kabir avreh ko oupedaestae mukh main par hai raet.
*Kabeer, those who only preach to others -*
*sand falls into their mouths.*
ਰਾਸਿ ਬਿਰਾਨੀ ਰਾਖਤੇ ਖਾਯਾ ਘਰ ਕਾ ਖੇਤੁ ॥੯੮॥(ਅੰਕ ੧੩੬੯)
raas biraanee raakhtae khaayaa ghar kaa khaet. (page.1369)
*They keep their eyes on the property of others,*
*while their own farm is being eaten up.*

The person in whom there is a harmony in his speech and deeds, complete wisdom resides there, otherwise a deedless person is always at a loss. Gur-Wak:-

ਜਹ ਕਰਣੀ ਤਹ ਪੂਰੀ ਮਤਿ ॥
jeh karnee teh puree matt.
*When one's actions are right, the understanding is perfect.*
ਕਰਣੀ ਬਾਝਹੁ ਘਟੇ ਘਟਿ ॥੩॥ (ਅੰਕ ੨੫)

karnee bajhoun ghattae ghatt.||3||(page 25)
*Without good deeds, it becomes more and more deficient.*

Where there are deeds, there is complete wisdom. But without deeds there is a complete loss.

Those persons are brave and powerful in speech, whose deeds and words are in harmony. God resides in their hearts, due to which their precepts give salvation to the world.

ਜਿਸ ਕੈ ਅੰਤਰਿ ਬਸੈ ਨਿਰੰਕਾਰੁ ॥
jis kai antar basai nirankaar.
*One whose inner being is filled with the Formless Lord*
ਤਿਸ ਕੀ ਸੀਖ ਤਰੈ ਸੰਸਾਰੁ ॥ (ਅੰਕ ੨੬੯)
tis kee seekh tarai sansaar.(page.269)
*by his teachings, the world is saved.*

The person, who is learned and is also immersed in God's Name, by listening to his sermons even heart broken people get new vigour and lease of life.

ਰਾਮ ਨਾਮ ਸਾਰੁ ਰਸੁ ਪੀਵੈ ॥
raam naam saar ras peevai.
*He drinks in the Exquisite Nectar of the Lord's Name.*
ਉਸੁ ਪੰਡਿਤ ਕੈ ਉਪਦੇਸਿ ਜਗੁ ਜੀਵੈ ॥ (ਅੰਕ ੨੭੪)
ous pandit kai oupdaes jag jeevai. (page.274)
*By that Pandit's teachings, the world lives.*

There had been a large number of Great Gursikhs who were practising the precepts and they had spent a major portion of their lives propagating Gurmat during their respective life periods. During the present times Sant Giani Gurbachan Singh ji Bhindrawale was such a personality in whose mind, body and speech Gurmat was residing. Due to his precepts, many people from other religions and misguided Sikhs returned to Gurmat. This humble person was also taught Gurmat by him.

Giani Sant Singh ji Maskin was a great learned person, philosopher and practising Gursikh of the modern times who has made Gurmat Prachar the aim of his life. Readers will read about his life in the succeeding pages.

Giani Sant Singh ji Maskin was born in 1934 A.D.in town Lakhi Marwat in District Banu of Frontier Province (Now in Pakistan) from respected mother Ram Kaur ji and respected father S.Kartar Singh. After passing primary from Khalsa School, he started studies in Govt. High School. But he could not appear for

the matriculation examination due to the partition of the country in 1947 A.D. and creation of Pakistan. Then he migrated to India with other people and settled in Alwar (Rajasthan). He got training to drive railway engine for two months. But he got disgusted and left the job in between. His father died in 1952. Due to the domination of interest in the religion, he became a recluse. He wandered with ascetic Sadhus in places like Baij Nath and Cuttak and studied divine education. He learned Gurmat from Giani Balwant Singh ji Nirmalae who was a scholar in Gurmat and was also recluse, discplined admirer of Naam and a mass of humility. He also had the oppurtunity to observe him from close quarters. During this period Maskin ji was able to discourse in a nice way.

Then he started to stay in Town Burla (Sambalpur) in Orissa on the banks of river Maha Nadi. Alongwith remembrance of God's Name(Naam Simran), he used to do discourse of Gurbani and the Sangat was pleased. He coaxed the Sangat and got built a Gurudwara. To get pleasure from Simran and Satsang, many hermits used to come and stay. Out of the money he received, after spending on the requirements of the Gurudwara, he used to spend on the Sadhus. He returned to his mother in Alwar in 1957. He was married in 1958.

In Alwar Maskin ji has his own house and he resides there permanently. He goes to bigger cities of India-Amritsar, Patna Sahib, Delhi, Bombay, Calcutta, Indore, Kanpur, Aligarh- during Gurpurabs and other congregations and speak on Gurmat. In the previous years, he has gone to Afganistan, Iran, Kuwait, Singapore, Malaysia, England and by his discourses he has been able to show the right Gurmat path to the misguided Sikhs by taking them out of the net of imposters. He also goes to stages of the other religions, when invited, and explains the eminence of Gurmat philosophy.

He has a special virture of liberality, due to which there is a school in alwar. He helps many orphans, widows and the needy by giving them money to enable them to stand on their own feet. He organises a four-day Gurmat Samagam every year in the month of March. Learned people, discoursers, Lecturers, elucidater, writers, Musicians, raagis, and Kirtani Jathas are invited and honoured and a four-day supernatural, blissful, and spiritual congregation is held. All expenses including Langar for all and offering of money

and Robe of honour to the talented and the learned, are borne by Maskin ji. He is not an individual at present but is an institution in himself. Many people are becoming discoursers by hearing his lectures and taking notes from the lectures.

His style of discourse is unique, modern, philosophic and scientific. At the time of interpretation, Maskin ji's concentration keep the listener's attention glued to himself. His voice is full of strength, melodiousness and sweetness. His manner of narration effects both literate and illiterate in the same way. No listener can remain unaffected from his magical narration. All the fourteen virtues of the discourser mentioned in the scriptures are amply visible in his narration. The most outstanding virture, which is visible in him, is about his ability to state the mistakes, weaknesses, cheating and hypocrisy of imposter saints, presidents and secretaries of Gurudwaras and politicians in their very presence. Only a brave person can do such a job. To flatter any particular person or to feel shy from any body is not found in his nature. These aforementioned virtues are very scarce in elucidators and discoursers. He never asks money from any body for the service he has done for the Gurmat discourse. It is a different matter that the Sangat takes ample care of his worldly needs.

About the Book

It was a long outstanding demand of Sangat that the discourses of Maskin ji should be available in a book-form. But this was a tough job and lot of time and hardwork was required. Also this task could not be accomplished without dedication and inclination. In the previous years when Giani Sant Singh ji Maskin visited Malasia, there Dr. Anokh Singh son of Deputy Mukund Singh of village Tibbi, District Ganga Nagar (Rajasthan) tape-recorded the discourses of Maskin ji. And afterwards, after taking permission, gave it a book-form and got the same printed. It was named: "Lectures of Maskin ji".In a short time two editions of the book were sold like hot cakes. This is a proof that there is a great demand of the book on Maskins ji's discourses in the Sangat. Printing of the book from the taped matter resulted in the repetition of the same points twice or thrice and many points needed more elaboration. Therefore I requested Maskin ji to write the book himself. So by keeping in mind my suggestions and the desires of the Sangat,

he has written this book, viz, "Guru-Chintan"and got it printed. There are more than 65 topics in it in which Gurmat has been properly explained. Gurbani has been interpreted in a simple and effective manner. The philosophical aspects have been amply elucidated. The Sikh History has been described in the new light and in a new style.

In the discourses written in this book, Maskin ji has kept any fact stated in the Gurbani before him and for the confirmation and interpretation of the same, he has taken extracts from Gurbani, Gur-Itihas, Dasam Granth, compositions of Bhai Gurdas and Bhai Nand Lal and Sufi Fakirs, opinions of the other world philosophers and his own perceptions and has made such a bouquet the spiritual fragrance of which will perfume every reader. The listeners of the discourse of Maskin ji will be able to enjoy the same bliss from this book. Also those persons, who were not able to listen to his discourse, will also be able to enjoy the same bliss.Further, the new generation of discoursers and elucidators of the Sikh Religion can take matter and guidance from this book and become successful speakers and interpreters, becuase efforts have been made to unknot the spiritual and worldly knots in an effective and short words. The language is very simple and easy. However the ideas are very philosophical and description is very logical, by hearing or reading which, even the educated people of this age and athiest and people of criticism nature will not be able to escape from agreeing.

In all these topics, attraction like the one in Maskin ji's discourses is present and on both literate and illiterate it has similiar affect. One more thing has been kept in mind that any topic in the first book has not been touched in this book.

Where Maskin ji is a successful speaker and intelligent discourser, he has come in the line of elegant writers as a result of writing this book.

Giani Sohan Singh of Hardas printing press also deserves appreciation as he has personally gone to Delhi and read the whole hand-written book before Maskin ji and made correction wherever necessary. He also corrected the Gurbani lines, couplets of Urdu and Persian. He is devotee of Maskin ji's discourses and a nice Gursikh.

In the end I appreciates the learned Giani Sant Singh ji

Maskin for writing and printing this book. I also appeal to lovers of Gurbani, Gurmat preachers, discoursers, teachers, college and university professors and principals, Gurudwara Committees, Singh Sabhas, presidents of Sikh Institutions, various Sikh saints, Gianis and students that this book should reach each and every home, library, Gurudwara, school, college and university so that the light of Gurbani should reach every one's mind and the writer should get encouragement.

Servant of Gurmat Lovers.

24-2-1979 **Kirpal Singh**

258 Ajit Nagar, Amritsar. Head Granthi, Sri Darbar Sahib

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Ik-OanKaar SatGur Prasad

# Two Words

In the divine virtues, knowledge has its special place. If the origin of suffering (Pain) is sin, then ignorance is the origin of sin.

If it is known that this a poison, then there is no delay to abandon it. On knowing about Nectar, a person after taking it becomes ambrosial. Due to ignorance, many times nectar appears poison and poison looks like a Nectar. Proper awareness (knowledge) of the substance and its usage depends on the knowledge.

Guru Granth Sahib is an Ocean of knowledge. With the grace of Satguru ji, whatever ideas I have obtained from this Ocean, these are placed before the kind hearted readers according to the inspiration bestowed by Satguru ji. Mosquito can not find the extremity of the sky and a fish can not approach the whole sea.

I pray to Satguru ji that this 'Guru-Chintan'(Guru's Meditation) book may become the means for the affectionate readers for Guru-Chintan (Guru's-Meditation).

Servitor
**Giani Sant Singh Maskin**
Sis Gran, Alwar (Rajasthan)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Ik-OanKaar SatGur Prashad

## *Religion And Wealth*

Religion is a main power. It is a truth, immense light and passion and internal bliss.

Physical body depends upon physical substances and physical substances are obtained with wealth. Therefore physical substance wealth and religion (righteousness) are two feet of human life. Life depends upon these two things. External life is fully dependent upon wealth. The internal happiness depends upon the religion.

For centuries the sadhus of our country have been emphasizing to follow the religion. They had discovered the secrets of internal happiness. Even if there was complete illumination of religion, yet the physical body was sad. He had to go and knock at the doors of rich people to take care of the needs of the body. However, rich people used to stand before sadhus with folded hands to get internal peace and happiness. Our country was leading such a lame life. One can not reach the summit with a single foot.

The Western countries put all their efforts to adorn their external life and became rich. Their physical needs were fulfilled. But there was a deep poverty hidden inside. That is why there are maximum number of insanes, suicides and complex diseases in the Western countries. They are now feeling this shortcoming. By saying that the outside world is a deception, sadhus of our countries left the world. Thereby our country felt into the deep ditch of poverty. It is very difficult to lead a balanced life. We believe that person a murderer if he kills a man with the blow of a knife.

In reality he is not such a big murderer. Wealth is an external life. Therefore who puts hurdles in the earning of the wealth; he

finishes the external life of somebody. But he who puts hurdles in the path of a person who wants to follow the religion, he finishes his internal life. Therefore he is the real murderer. So it is seen that some one is putting hurdles in the path of one who wants to earn money while some body else is putting hurdles in the path to earn religion. Therefore some one is in distress from inside and some body from outside. Dharam is a right foot and wealth is a left foot. So we should make both feet strong so that the life in this world is passed successfully. The following Gur-Wak present such a life for our guidance:-

ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਚੁ ॥
oudam karaedia jeeo toon kamavadiaa sukh bhunch.
*Make the effort, and you shall live;*
*practicing it, you shall enjoy peace.*
ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ ॥੧॥ (ਅੰਕ ੫੨੨)
dhiaeidia toon prabhoo mil nanak outree chint.(page 522)
*Meditating, you shall meet God,*
*O Nanak, and your anxiety shall vanish. ||1||*

*****

## *Passion And Salvation*

The religious philosophers have agreed that there are four substances which make a successful life; out of these two are related to the world and two are related to the religion. Wealth and Passion are worldly substances. Religion and salvation are spiritual things. To earn wealth is not to practice religion. But to follow a religion is not an earning of the wealth. Sex facilitates procreation and wealth nourishes. The attraction of the human mind for wealth is due to the attraction of sex. As the wealth increases, the sex desire increases. Generally rich people become licentious. Wealth and sex go together. Religion and salvation are also in union. As the wealth increases, the passions also grow. As the piety increases, so the salvation increases. Piety breaks the fetters of useless wealth. With the decrease in the greed for wealth, the sex desire also diminishes. Man achieves the freedom of salvation.

Sex desire is the bondage for the physical body. Excess or imperfect sex desire gives birth to anger. Due to anger the body starts decaying. As per Gur-Wak:-

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥
kaam karodh kaaeiaa ko gaalai
*Unfulfilled sexual desire and unresolved anger*
*waste the body away,*

ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ ॥ (ਅੰਕ ੯੩੨)
jio kanchan sohaagaa dhaalai.(page 932)
*As gold is dissolved by borax.*

Excessively sexy person becomes extremely angry. However when the excess growth of piety brings the sex desire within limits, then a person enjoys the bliss of true internal freedom.

*****

## *Meditation And Food*

Blood is flowing in the body. Breathing is going on. Heart is beating. The activity of the whole body depends on the food. A delink with food results in the death of the body. Any one can become a renouncer of food after making efforts, but he cannot renounce hunger. One can be a renouncer of water but it is very difficult to taken out the thirst from the body.

All the energy of the body depends upon the food. However, with the energy made from the food, no great constructive work can be accomplished and if the energy made from the food is excessive than required, then it will give birth to immoral deeds. The taste of food depends upon the hunger. The taste in the last morsel will not be the same as that in the first morsel. As we will go on putting morsels in the mouth one by one, the taste will go on diminishing accordingly because the hunger will decrease with each morsel. Hunger and taste are inter-connected.

ਰੂਪੈ ਕਾਮੈ ਦੋਸਤੀ ਭੁਖੈ ਸਾਦੈ ਗੰਢੁ ॥ (ਅੰਕ ੧੨੮੮)

roopai kamai dosatee bhukhai sadai gandh.(page No.1288)

*Beauty and sexual desire are friends;*
*hunger and tasty food are tied together*

Meditation is a spiritual food. The jobs done with the energy made from the meditation, give solace to the world. The taste of meditation reduces the taste of food. Therefore the meditaters take less food.

ਓਨੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ ॥ (ਅੰਕ ੪੬੬)

ounee duneeaa torrae bandhnaa
ann paanee thorraa khaaeiaa.(page 466)

*They burn away the bonds of the world,*
*and eat a simple diet of grain and water.*

A person, who takes excess food, is called 'Glutton' and a person who does excessive meditation is called 'yogi'. A person, who takes excessive food, falls sick, but the meditation keeps the body hale and hearty. If a bigger line is drawn, then the smaller one automatically becomes shorter. Energy and taste obtained from meditation finishes the importance of food.

From the energy made from excess food, sex desire takes

birth. But with the energy made from meditation, God is manifested in life. If a person is glad after taking excess food, then it is proved that, that person has no taste of meditation at all. Whereas the excess food connects with the immoral deeds, meditation connects with God. Satguru ji does not consider the life made out of food as the real life. Indeed he only lives who does meditation:-

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥
so jeeviaa jis man vasiaa soe.
*They alone are truly alive, whose minds are filled with the Lord.*
ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥
nanak avar n jeevai koe.
*O Nanak, no one else is truly alive;*
ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥
jae jeevai patt lathee jaae.
*those who merely live shall depart in dishonor;*
ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥ (ਅੰਕ ੧੪੨)
sabh haraam jaetaa kish khaae.(page.142)
*everything they eat is impure.*

One sufi saint says that eating and drinking is required to keep the body alive and the life is necessary so that you may go on reciting His Name.

ਖ਼ੁਰਦਨ ਬਰਾਇ ਜ਼ੀਸਤਨ ਜ਼ਿਕਰ ਕਰਦਨ ਅਸਤ।
*Khurdan braaee jistan jikar kardan ast.*

Maulana Rome says that excess food makes the body fat but the excess meditation makes the soul fat.

ਗਰ ਅਜ਼ ਤੁਆਮ ਆਮ ਮੇ ਸ਼ਵੱਦ ਫ਼ਰਬਾ।
ਤਨ ਕਰੀਮ ਅਜ਼ ਤੁਆਮ ਆਮ ਮੇ ਸ਼ਵੱਦ ਫ਼ਰਬਾ।
*Gar As Tuaam Aam main shabad Farbaa.*
*Tan karim As Tuaam Aam Main Shabad Farbaa.*

With the energy produced from food, a person snatches the morsel of the other person. But with the energy made with the meditation, a person sacrifices his life for the other person. Therefore it is clear that energy made from food compels to snatch, while the energy out of meditation is for handing over every thing. On getting the taste of meditation, life finds its summit and the aim of life is achieved.

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## *Systematic And Unsystematic*

The whole construction of the world has been done according to some system. Whatever has been constructed or is being built, it is necessary to have some order in it. The wall can be constructed by placing the bricks in some order whereas the Railways, Motors and Aeroplanes have been manufactured according to some scheme of things, their use is also undertaken according to constitutional rules.

Orderly sound is called 'Music'. Pronoucing the words in some order gives birth to poetry. If the movement of body parts is in some order, it is called 'Dance'. God has built parts of body-nerves, heart, brain etc. according to some order. Gur-Wak:-

ਪੁਤਰੀ ਤੇਰੀ ਬਿਧਿ ਕਰਿ ਥਾਟੀ ॥ (ਅੰਕ ੩੭੪)

putaree taeree bidh kar thaattee.(page.374)

*The puppet of the body has been fashioned with great skill.*

In reality life is the name of some arrangement.

ਜ਼ਿੰਦਗੀ ਕਿਆ ਹੈ ਤਰਤੀਬ ਅਨਾਸਰ ਦਾ ਜ਼ਹੂਰ,
ਮੌਤ ਕਿਆ ਹੈ ਇਨਹੀ ਅਜਜ਼ਾਂ ਕਾ ਪਰੇਸ਼ਾਂ ਹੋਨਾ।

*Jindagi kia Hai Tarteeb Anaasar Daa Jahuur,*
*Mout kia Hai Inhin Ajjaan kaa pareshan Hoona.*

If all the duties of a person are in regular order, then he is called Saint, Gurmukh or Bhagat.

If somebody's eating, drinking, wearing, getting up, sitting, sleeping, walking, laughing and weeping become in proper order, then that person can enjoy the proper flavour of life. All the bliss and whole happiness lies in leading a life in tradition and order. The whole life should be arranged in a systematic order. To achieve this immense hard work and difficult penance is required. No penance or hardwork is required for leading a disorderly life.

To produce music by playing Sitar is not the job of every person. But every body can break and destroy it. A cloth can be converted into dress, bricks into palace but hard work is required to do this. But any body can tear the cloth and destroy the palace. Every body can not write a book containing lofty thoughts. But

any body can tear the book, if he so desires. If a person wants to become contented, cool-minded, disciplined, generous and large hearted, the a long penance is required. But every body can become angry, greedy, liar or pitiless.

Water automatically goes downwards but pressure is required if it is to be taken to a higher place. Ordinarily man has rectified and decorated very much. Man has learned to keep house hold articles tidy and bedecked. It is the job of a man only to convert land into blooming gardens and fields. Only man has converted clay into cups and flagons. It has come in his inheritance only to manufacture useful machines by rectifying iron. Making of fine clothes from cotton and converting gold into beautiful ornaments are the proof of his craftsmanship. But, alas! Man has engrossed himself so much in rectifying these things that he forgot to adorn himself. Therefore every thing, duly purified and decorated, is available. Only a man is not purified. Therefore every thing is looking nearly nice. Only the life of man is not nice-looking.

As we like only purified and bedecked things, in the same way, God likes only those people who are pure and leading an orderly life.

ਆਪੁ ਸਵਾਰਹਿ ਮੈ ਮਿਲਹਿ ਮੈ ਮਿਲਿਆ ਸੁਖੁ ਹੋਇ ॥

aap savaareh main mileh main miliaan sukh hoe

*God says, "'If you reform yourself, you shall meet me, and meeting me, you shall be at peace.*

ਫਰੀਦਾ ਜੇ ਤੂ ਮੇਰਾ ਹੋਇ ਰਹਹਿ ਸਭੁ ਜਗੁ ਤੇਰਾ ਹੋਇ ॥੯੫॥

(ਅੰਕ ੧੩੮੨)

farida jae toon maera hoe rehehin sabh jag taera hoe.||95||

(page.1382)

*O Fareed, if you will be mine, the whole world will be yours.*

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## *Hunger And Satiety*

Human body is the aggregate of countless hungers. Then the whole life is spent on satiating those hungers. When one hunger is satiated, then many new hungers come into being, and one day life comes to an end in these hungers.

The whole taste of the matter is hidden in the hunger. Gur-Wak:-

ਭੁਖੈ ਸਾਦੈ ਗੰਢ॥ (ਅੰਕ ੧੨੮੮)

Bhukhee Sadae Gandh.(page 1288)

*hunger and tasty food are tied together*

Hunger and matter are closely associated like body and skirt of a garment. A person, hungry since two days, feels even the dry bread so tasty but the satiated person can not enjoy the same happiness in a food of even thirty six types.

If a childless person, who is wandering in holy places and at the doors of saints for the gift of one son, gets one son, then it is difficult to measure his happiness. If a father of five sons gets the sixth, then he considers this event very bothersome.

A shirt of coarse cloth gives so much pleasure to a naked person but a person, having suite-cases full of clothes, can not get that much pleasure. It is clear from these examples that hunger and taste have a deep mutual bond. Hunger exists in all living beings. But every living being satiates his hunger with separate matter. Birds, insects, cattle, animals--hunger exists in everyone's life. Some one fulfils one's hunger by eating blade of grass, someone else by picking up grains and some one else by eating meat.

In a similar way hunger exists in every human being's life, but every man satiates his hunger with different substances. A person from Punjab eats wheat gladly. Persons from Tamil Nadu, Kerala and Bengal are fond of eating rice. People of some parts of Madhya Pradesh are fond of eating millet.

In the same way thirst exists in every living being. Somebody drinks water from well to quench his thirst. Someone else

quenches his thirst by taking water from hand pump at his house. Some one takes river or fountain water to quench the thirst. Thirst is same in every living being. But water is from different places.

Hunger is same in all. But food is different. Every person wants to cover nakedness, but style of wearing clothes is separate. Every one wants money but earning methods are different. Some one is earning money by becoming shopkeeper while some one else earns money by doing service. Some body earns money by farming and some one else by doing business.

In the same manner hunger of Faith exists in all human beings. But the way to practice religion could not become same uptil now. Some one offer prayers prescribed by Mohammadan Law, some one else does worship by reading scriptures, some other person does so by repeating the name of deity or God.

A person who does not feel the hunger for food, is considered sick. Spiritually that person is sick who does not feel the hunger for religion. Indeed the absence of hunger is the sign of sickness. Under the hungers of body and mind, the spiritual hunger is hidden. To awaken this hunger it is necessary to give chooran (Indian powder of some medicine ingredients used for improving digestion) of discourse and Kirtan (Singing in the praise of God). With the birth of spiritual hunger all suffering ends.

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥
saachae naam kee laagai bhookh.
*If someone feels hunger for the True Name,*
ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ ॥੧॥ (ਅੰਕ ੯)
utt bhookhai khaae chaleeah dookh.||1||(page.9)
*that hunger shall consume his pain.*

Every hunger gives birth to one suffering. The hunger for wealth is a pain. The hunger for food is also a pain. The hunger for offspring, House or Supremacy is the source for pain. Hunger and pain always go together. But there is one hunger - for the Name of God, which if kindles in human's life, then all suffering and pain vanishes.

Any matter can relieve that hunger only which exists for that matter. But God's Name relieves all types of hunger. Therefore all the suffering comes to an end.

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## *Weal And Woe*

Pain is a wide spread disease and no animated being has escaped from its blow.

Mind desires something, if it is not got, then suffering starts.

Because human being's desires are numerous, therefore pains are also countless.

When one desire is fulfilled, then many more desires appear. The systematic river of desires flows in the space of human being's mind. Desire for even one thing gives birth to great pain.

ਆਸਾ ਵਿਚਿ ਅਤਿ ਦੁਖੁ ਘਣਾ ਮਨਮੁਖਿ ਚਿਤੁ ਲਾਇਆ ॥
aasaa vich att dukh ghanaa manmukh chit laaeiaa.
*In hope, there is very great pain;*
*the self-willed manmukh focuses his consciousness on it.*
ਗੁਰਮੁਖਿ ਭਏ ਨਿਰਾਸ ਪਰਮ ਸੁਖੁ ਪਾਇਆ ॥(ਅੰਕ ੧੨੪੯)
gurmukh bheae niraas param sukh paaeiaa.(page.1249)
*The Gurmukhs become desireless,*
*and attain supreme peace.*

We are observing that a poor is woeful but even richman is also woeful. Whereas virtueless is in woe, virtuous is also passing a life full of suffering. It is natural for a sick person to be in pain, but a healthy person is also in pain. So how much should be explained, pain is a wide spread disease.

Each one's desire is different, and each one's suffering is of a different type.

In the village homes dried cakes of cow-dung are burnt out of which smoke comes out. Neighbour and traveller come to know that fire is burning in this house. In some houses wood and charcoal are burnt. Smoke is also produced by the wood and charcoal. Therefore it is known that hearth is burning. In some house stove is burning with kerosene. Although no smoke is coming out, but from the sound it is known that hearth is hot.

The modern man has started doing every work in a scientific way. There he has invented gas stoves wherein there is nei-

ther smoke nor sound. The neighbour and traveller do not know that fire is burning inside the house.

When we say that there is a lot of weal in so and so house, all is bliss, at that time there is a misunderstanding in us. Indeed gas stoves are burning in that house. Since no smoke is coming out, so there is a misunderstanding.

The woes of which house come to light, neighbour and passer-by come to know. But many are wringing inside, but the onlookers consider them in comfort. If we see attentively, then weeping is hidden in happiness. Every delight is hiding grief. Insult with respect, loss with profit and death with life are interconnected. As Urdu poet says:-

ਫੂਲ ਖਿਲਤਾ ਹੈ ਮੁਰਝਾਨੇ ਕਾ ਤਖੱਈਅਲ ਲੇ ਕਰ।
ਜਿਸੇ ਹਸਤਾ ਹੁਆ ਪਾਓਗੇ ਵੋਹ ਪਰੇਸ਼ਾਂ ਹੋਗਾ।
*Fool khilta Hai Murjhanae kaa takhyal lai kar,*
*jisae Hanstaa Huaa paaoo ge voh pareshan hogaa.*
*Flower blooms with an idea of fading.*
*Whom you see laughing, he indeed is disturbed.*

The following is the world famous Gur-Wak of Guru Nanak Dev ji:-

ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ ॥
baalee rovai naahi bhataar
*The young woman weeps because she has no husband.*
ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥ (ਅੰਕ ੯੫੪)
nanak dukheeaa subh sansaar.(page 954)
*O Nanak, the whole world is suffering.*

Indeed, the receipt of material things is not equivalent to the receipt of weal. To be in union with God is actually the receipt of happiness.

Gur-Wak:-

ਸੁਖ ਨਾਹੀ ਬਹੁਤੈ ਧਨਿ ਖਾਟੇ ॥
sukh nahee bahutai dhan khattae
*There is no peace in earning lots of money.*
ਸੁਖੁ ਨਾਹੀ ਪੇਖੇ ਨਿਰਤਿ ਨਾਟੇ ॥ (ਅੰਕ ੧੧੪੭)
sukh nahee paekhae nirat nattae.(page. 1147)
*There is no peace in watching dances and plays.*

God is the centre of happiness. We cannot get the flavour of pleasure unless we unite with God. Therefore the glimpse of God is the receipt of happiness and to forget God is the greatest grief.

ਗ਼ਮ ਚੇ ਬਾਸ਼ਦ ਗ਼ਫ਼ਲਤ ਅਜ਼ ਯਾਦੇ ਖ਼ੁਦਾ।
ਚੀਸ਼ਤ ਸ਼ਾਦੀ-ਯਾਦ ਆਂ ਬ ਮੁੰਤਹਾ।
*Gam Chae Bashid Gaflat Aj Yaade Khudaa.*
*cheesat Shadi-yaad Aan Ba Muntahaa.* *(Diwane-Goaya)*

Bhai Nand Lal ji, who is darling of Guru Ghar and is an experienced poet, says that when a person forgets God, then he is surrounded by grief, but with the meditation (remembrance) of God, all pleasures are obtained.

Guru Arjan Dev ji says that not one but all griefs cling around when one foregets God:-

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ ॥ (ਅੰਕ ੧੩੫)
parmaesur tae bhuliaan viaapan sabhae rog.(page. 135)
*Forgetting the Transcendent Lord,*
*all sorts of illnesses are contracted.*

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## *Life And Death*

The combination of elements and the movement of breath inside the human body is called life. All the animated being with physical bodies are living in this way. Therefore there is always a fear of death in this life.

If we peep on the deeper level, then the demand is for life but there is a fear of death. The more the yearning for life, more will be fear of death. If the life is insipid, body is weak and there is nothing else except illness and grief, even then a person desires to live. The desire for life is very deep and powerful. Until and unless a person gets a thing superior to life, this desire remains and also death keep him frightened.

From the time immemorial man has been trying to find a thing by which death may not come and he may live for ever. The whole energy of life was being spent on this research, so that he may live for a very long time. The whole life was spent on the desire for living. The great yogis and ascetics also embarked on the means to get life extended. Rich people by taking calx, remained busy to keep the weak body alive.

Every body has tried to have a long life. But no body has worried to make the life successful and to know the purpose of life. Every body continued trying to keep away death out of life.

Universal Guru, Guru Nanak Dev ji placed a great experience before the world that if death is welcomed with open arms, then with the elimination of the fear of death, man will get a supreme life.

ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥
pehilaa maran kabool jeevan kee shadd aas.
*First, accept death, and give up any hope of life.*
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ॥੧॥(ਅੰਕ ੧੧੦੨)
hohu sabhnaa kee raenukaa to aao hamaarai pass.||1||(page.1102)
*Become the dust of the feet of all,*
*and then, you may come to me.*

According to the Gurbani, Human life is a material, an opportunity, and one very precious jewel. However a foolish mind is wasting it in the soil. He is losing an opportunity from his hand and selling the jewel in exchange for cowrie.

ਜਨਮੁ ਪਦਾਰਥੁ ਖੋਇ ਗਵਾਰਾ ॥ ਰਹਾਉ ॥ (ਅੰਕ ੬੭੬)

janam padaarath khoe gavaaraa. ||*Pause*|| (page 676)

*The foolish mortal wastes this precious human life.*

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥ (ਅੰਕ ੧੨)

gobind milan kee eih taaeree bareeaa. (page.12)

*This is your chance to meet the Lord of the Universe.*

ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੇ ਜਾਇ ॥੧॥ (ਅੰਕ ੧੫੬)

hirae jaisaa janam hai koudi badlae jaae.||1||(page 156)

*Human life is such a precious jewel,*

*but it is being lost in exchange for a mere shell.*

It is said that sleep and death are alike.When a person is in a sound sleep, then his connection with his family and the world breaks. Due to death also, relations break. But when sleep comes, a person does not grieve, and weeps on the arrival of death. With the arrival of sleep, this thought is present that after waking up relation will be restored. But with the death when relation is once broken, then it remains so.

The joy and splendour in the life is due to mother, father, brother, sister, wife and children and wealth and material things.

Relatives are required for security.

Wealth is required to make both ends meet and material things are for enjoyment.

When God looks like a family and relative, then man goes upto a level higher than that of family. On finding the wealth of Naam (God's Name), gold looks like a glass. When divine Naam is received, then every material thing appears tasteless.

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਤਾ ॥

toon maeraa pitaa toon hai maeraa maataa

*You are my Father, and You are my Mother.*

ਤੂੰ ਮੇਰਾ ਬੰਧਪੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ॥ (ਅੰਕ ੧੦੩)

toon maeraa bandhup toon maeraa bhraataa.(page.103)

*You are my Relative, and You are my Brother.*

ਜਾ ਕਉ ਮਿਲਿਓ ਨਾਮੁ ਨਿਧਾਨਾ ॥

jaa ko miliou naam nidhaanaa.

*One who has obtained the treasure of the Naam.*

ਭਨਤਿ ਨਾਨਕ ਤਾ ਕਾ ਪੂਰ ਖਜਾਨਾ॥ (ਅੰਕ ੩੮੫)

bhanat naank taa kaa poor khajaanaa.(page.385)
*- prays Nanak, his treasure-house is filled to overflowing.*
ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ॥ (ਅੰਕ ੩੯੪)
har naam padaarath naanak mangai. (page.394)
*Nanak begs for the treasure of the Naam,*
*the Name of the Lord.*

If such a family, wealth and material is discovered, then a person becomes fearless and desire for life ends.

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## *Illness And Healthiness*

What is illness? Why it is? Research about this has been going on since immemorial times. The reason of illness which is found today, that changes tommorow. The medicine which is considered appropriate today, that becomes wrong tommorow. The abstinence being told today, is criticized next day. Therefore uptil today diseases have not ended. The diseases of physical bodies were treated in the past in the Ayurvedic method. Slowly faith on the Ayurvedic method began to cease. Then Unani method came in vogue, but it could not become trustworthy for more time. Then Allopathic method became current. But it is seen that inspite of the advancement of medical science at such a high level, people are so much afflicted as they were earlier. In some countries efforts are being made to overcome diseases by homeopathic and Naturo-pathy methods. But the diseases are not coming to an end. The medical stores are overflowing with medicines, but the human bodies are filling with diseases.

By the time a new medicine is investigated to treat the old diseases, a new disease comes to surface by then. The problem remains as usual. Every era has its own disease.

Sometime back all cities used to be ruined by plague. This horrible disease has been overcome. Countless children used to become crippled and blind due to smallpox. This disease was considered incurable and was worshipped. Today this disease is not incurable. Then Typhoid fever ruled for some special time. It used to leave only when the sick person is ready to leave for the next world. That which was a fatal and incurable disease, is now under control. It is cured in four to five days. The diseases of the present time's are heart trouble, sugar and cancer. These are not coming under control.

It seems that roots of diseases are present in the sub-conscious mind. If the branch of one disease is cut, then a new branch

comes out. In this way, treatment of this disease is started, but by this time a branch of another disease grows. This series goes on for the whole life.

Gurbani says:-

ਐਸਾ ਦਾਰੂ ਲੋੜਿ ਲਹੁ ਜਿਤੁ ਵੰਞੈ ਰੋਗਾ ਘਾਣਿ ॥ (ਅੰਕ ੧੨੭੯)

aisaa daaroo lorr lahu jit vannjai rogaan ghaan.(page.1279)

*Prescribe such a remedy,*

*by which all sorts of illnesses may be cured.*

Which is this medicine and where is it available? Gurbani tells us:-

ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ ॥ (ਅੰਕ ੨੭੪)

sarub rog kaa aoukhudh naam.(page.274)

*The Naam is the panacea, the remedy to cure all ills.*

This is not a poetic thought that all diseases are cured by Naam Simran (Mediation) but it is a truth.

If by taking a medicine, pain is still there or there is a possibility for its recurrence, then that medicine is not a medicine.

Gurbani-Wak:- ਦਰਦੁ ਹੋਵੈ ਦੁਖੁ ਰਹੈ ਸਰੀਰ ॥

darad hovai dukh rehai sareer.

*The pain persists, and the body continues to suffer.*

ਐਸਾ ਦਾਰੂ ਲਗੈ ਨ ਬੀਰ ॥੧॥ ਰਹਾਉ ॥ (ਅੰਕ ੧੨੫੬)

aisaa dhaaroo lugai n beer.||*1*||*Pause*||(page.1256)

*Your medicine has no effect on me.*

If a person's mind is ill, then his body can not become hale and hearty. When mind is full of illnesses and they are more than required, whose burden mind cannot sustain, then he hands them over to the body. The roots of disease are always in the mind.

Word (ਸੁਅਸਥ) suasth has been used in Hindi for (ਤੰਦਰੁਸਤੀ) tandrustee., but the meaning of (ਸੁਅਸਥ) suasth is-(ਸਵੈ ਅਸਥਿਤੀ) swai usthitee which mean "stay in self". So the person, who is staying in his ownself, or we can say that his mind has such a happiness in his mind or intoxication is there, then he is (ਮਸਤ) entirely occupied in himself. A person can sit alongwith his son, friend, wife or brother. In their absence, newspaper, advertisement, radio, television, theatre etc. are required. It is very difficult for a person to sit all alone. From this, it is clear that he is empty in his ownself, nothing else. The flavour with him which is full of love, only that is (ਸੁਅਸਥ) 'stay in self'.

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## *Literate and Illiterate*

Man has got an intense hunger to know about each thing. Maximum activity of human life is about knowning. One must know about poison and nectar. If this is not known that this is poison and that is nectar, then the movement of life stops. Whatever is happening, human knowledge is helpful in this. As there is a hunger in the body for food, so is there a hunger for knowing in the brain. Many times a person satiates his body's hunger with a wrong-food and in this way he makes his body sick. It also so happens that many times a person fills his brain with the improper information and becomes very much mentally sick. If his knowledge is wrong, then the stream of life starts flowing in a wrong direction. Many body's diseases are of contagious types. These diseases make others also sick. A person gives his wrong knowledge to others and in this way slowly the society becomes mentally sick. If a literate person by using his brain on film actors, presents their life sketch, then he is not serving the society in this manner. On the other hand he is spoiling the memory of the society. Similarly dirty novels and stories full of sex etc. become the signs of degradation of the society.

Such delicate things make the life gloomy.

ਅਕਲ ਬਾਰੀਕ ਹੁਈ ਜਾਤੀ ਹੈ, ਰੂਹ ਤਾਰੀਕ ਹੁਈ ਜਾਤੀ ਹੈ।
*Akil Baareek Huee Jatee Hai, Ruh Taareek Huee Jatee Hai.*

Illiterate person does not have knowledge. Country, foreign country, sun, moon, stars, rivers, hills, civilisation- he has no special knowledge of any aspect of the world. In this way illiterate person's connection with a major portion of the world remains broken. Even if an illiterate person may be unable to understand the world, but can be capable to understand God because religion is not an education but is a spiritual quest. One has to change one's self. Therefore who were called untouchable in our country, if they,

by chance, heard a Ved Mantra, then their ears were closed by putting lead in them. These untouchables also meditated on God and were able to understand Him.

ਬਿਦਿਆ ਨ ਪਰਉ ਬਾਦੁ ਨਹੀ ਜਾਨਉ ॥
bidiaa n paro baad nahee jaano.
*I do not read books of knowledge,*
*and I do not understand the debates.*
ਹਰਿ ਗੁਨ ਕਥਤ ਸੁਨਤ ਬਉਰਾਨੋ ॥੧॥ (ਅੰਕ ੮੫੫)
har gun kathat sunat bouraano.(page.855)
*I have gone insane, chanting and hearing*
*the Glorious Praises of the Lord.*

ਜੋ ਪ੍ਰਾਣੀ ਗੋਵਿੰਦੁ ਧਿਆਵੈ ॥
jo praanee govind dhiaavai.
*That mortal who meditates on the Lord of the Universe,*
ਪੜਿਆ ਅਣਪੜਿਆ ਪਰਮ ਗਤਿ ਪਾਵੈ ॥੧॥ (ਅੰਕ ੧੯੭)
parriaa anparriaa param gat paavai.(page 197)
*whether educated or uneducated,*
*obtains the state of supreme dignity.*

Because the whole world is within God, he who understands God, will also know about the world automatically. Therefore the Bhagats have said many mysterious things about God. With the decoration of knowledge, many times a person look religious, but there is no bedecked soul in the decorated body. Therefore it is not long before stench is produced.

ਨਾਮ ਬਿਨਾ ਜੇਤਾ ਬਿਉਹਾਰੁ ॥
ਜਿਉ ਮਿਰਤਕ ਮਿਥਿਆ ਸੀਗਾਰੁ ॥੨॥ (ਅੰਕ ੨੪੦)
naam binaa jaetaa biouhaar
jion mirtak mithia shingar. ||2||(page 240)
*Without the Naam, all occupations are useless,*
*like decorations on a dead body.*

By studying religious books you have become literate. But you are not the same as mentioned in the holy books.

ਤੁਝੇ ਕਿਤਾਬ ਸੇ ਫ਼ਿਰੋਗ਼ ਨਹੀਂ।
ਕਿ ਤੂ ਕਿਤਾਬੇ ਖੁਵਾਂ ਹੈਂ ਸਾਹਿਬੇ ਕਿਤਾਬ ਨਹੀਂ। (ਇਕਬਾਲ)
*Tujhae kitab sai Firog Nahi,*
*Ki Tun Kitaabea Khuvan Hain Saahibae Kitab Nahi.*
*(Iqbal)*

If a literate person does not do beneficense, then he is also a fool.

ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥ (ਅੰਕ ੧੪੦)

parriaa moorakh aakheeai jis lab lobh ahankaaraa.(page.140)
*That scholar who is full of greed,*
*arrogant pride and egotism, is known to be a fool.*
If he is benevolent, then education is worthy of reverence.
ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥ (ਅੰਕ ੩੫੬)
vidiaa veechaaree taan paroupkaaree.(page 356)
*Contemplate and reflect upon knowledge,*
*and you will become a benefactor to others.*

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## *Laughing And Weeping*

Laugh is a great beneficence from the many beneficences bestowed by God. By laughing hilariously, countless diseases of the body are cured. Mental tiredness is removed and a person feels himself light like a flower.

Many persons keep seriousness, a kind of sickness with themselves. Even if a laugh comes, they suppress it. In this way they try to remain serious. This idea of our intelligentia does not appear right that laugh is the sign of lack of culture.

In the world of living beings, nature has gifted laugh as a boon. No bird, cattle and insect has this gift. As to eat according to the intensity of hunger is like a nectar, but to eat in excess of hunger is a poison. Each morsel gives birth to disease. In this way there is a limit to the healthy laugh.

Some walking person has fallen by striking his foot against an obstacle and onlooker laughed. This is a cheap laugh. Some body has fallen from the cycle, some body has been insulted or suffered a loss. If we laugh on such things, then it is mean laugh. Worldly people generally laugh at other's weaknesses.

But when a saint sings the praise of God and when by repeating the singing he goes deep in himself, he observes his weaknesses and the beneficence of God, he heartily laughs.

Gur-Wak:-

ਹਰਿ ਜਨੁ ਗੁਨ ਗਾਵਤ ਹਸਿਆ ॥ (ਅੰਕ ੧੩੧੯)

har jan gun gaavat hasiaa.(page.1319)

*The humble servant of the Lord sings the Lord's Praise, and blossoms forth.*

Weeping is also a great gift of God provided one knows the way of weeping. When a person weeps due to pain and grief, his mind gets light. If some body's darling has died, then it is seen that his near ones try to make him weep. If due to shame, he is unable to weep, then there is a fear that he may loose the balance of his mind. But a person has not got a weeping of great value.

A labourer has lost a ten-rupee note, his eyes are tearful. So now the value of these tears is only ten rupees. Some body has lost rupees one thousand or one lakh and he has wept due to this. Then the value of tears is not more than one thousand or one lakh. But the tear which comes out due to separation from God, is priceless because God himself is priceless.

Often love-sick people let such pure tears come out of their eyes. Dirt of many births is washed away with these tears. Not only momentary suppressed anger but the whole dirt of mental impressions is washed away.

ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਪ੍ਰੀਤਮਾ
ਮੈ ਨੀਰੁ ਵਹੇ ਵਹਿ ਚਲੈ ਜੀਉ ॥ (ਅੰਕ ੯੪)

houn raih n sakaan bin daekhae pritamaa
mai neer vehae vaih challai jeeo.(page 94)
*I cannot survive without seeing my Beloved.*
*My eyes are welling up with tears.*

If a gardener does not water the plant he has grown, then the plant will wither. The love of God also requires the water (tears) of the eyes.

ਸ਼ਾਖ਼ੇ ਉਮੀਦੇ ਆਸ਼ਿਕ, ਹਰਗ਼ਿਜ਼ ਸਮਰ ਨ ਗੀਰਦ।
ਅਜ਼ ਆਬੇ ਅਸ਼ਕਿ ਮੇਜ਼ਗਾਂ, ਤਾ ਸਬਜ਼ ਤਰ ਨ ਬਾਸ਼ਦ।
(ਭਾ. ਨੰਦ ਲਾਲ ਜੀ)

*Shakhae Umeedai Aashiq, Hargiz samar Na Geerad.*
*As Aabae Ashak Maizgaan, Ta Shabaz Tar Na Baashid.*

The fruit of union only then appears if the sapling of love is irrigated with tears.

We have wept many times for many things and personalities. May God give us that fortunate day when the connection of our weeping eyes is with the love of God.

Tears coming out in this love-sick condition make many arid hearts lush green.

ਦੋ ਚਸ਼ਮ ਮਨ ਕਿ ਦਰਯਾਇ ਅਜ਼ੀਮਉਲਸ਼ਾਨ ਐ ਗੋਇਆ।
ਜ਼ਹਰ ਅਸ਼ਕਮ ਬਵਦ ਸ਼ਾਦਾਬੀਏ ਸਰ ਬਾਗ਼ ਬਾਗ਼ ਈਂ ਜਾ।
(ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ)

*Do Chasham Man Ki Dariae Azimul Shan Ae Goiaa.*
*Zahar Vshkam Bawad Shadaabiae Sar Bag Bag in Jaa.*
*(Bhai Nand Lal Ji)*

If some body sees his shortcomings in the condition of love for God and tears flow drenched in His love and he laughs on this, there is strange flavour of carelessness in this laughing and weeping. Gur-Wak:-

ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ ॥

rang hassae rang rowaih chup bhee kar jahae.

*In the Lord's Love, they laugh, and in the Lord's Love,*
*they weep, and also keep silent.*

ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ ॥ (ਵਾਰ ਆਸਾ)

parvaah nahee kisai kaeree baajh sachae naah.(var Aasa)

*They do not care for anything else,*
*except their True Husband Lord.*

Such a weeping and laughing is destined only after long practice in meditation.

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## *Beauty And Ugliness*

Ordinarily man is impressed by many things but the impression of beauty affects in a special way. Beauty is spread on all sides of the world. Man gets impressed by seeing according to his capacity.

Vegetation, flowing rivers, fountains, summit of mountains whereas these are great symbols of beauty, there the beautiful feathers and melodius sounds of the birds put a deep impression on the sentimental person's mind. On seeing the scene of blooming lotus flowers in the tank man looses his presence of mind. At night the sky of twinkling stars present the glimpse of beauty. The beauty of human bodies also give its deep impression on ordinary persons.

There are scenes of beauty on all sides.

Many living beings or things look beautiful from outside but are very ugly from inside.Gur-Wak:-

ਪੇਖੰਦੜੋ ਕੀ ਭੁਲੁ ਤੁੰਮਾ ਦਿਸਮੁ ਸੋਹਣਾ ॥

paekhandrho kee bhul tunmaa disum sohnaa.

*Beholding the bitter melon, he is deceived,*
*since it appears so pretty.*

ਅਢੁ ਨ ਲਹੰਦੜੋ ਮੁਲੁ ਨਾਨਕ ਸਾਥਿ ਨ ਜੁਲਈ ਮਾਇਆ ॥੨॥

(ਅੰਕ ੭੦੮)

adh n lahandrho mul nanak saath n julee maya.||2||(page.708)

*But it is not worth even a shell, O Nanak;*
*the riches of Maya will not go along with anyone.*

The body of heron is very beautiful but the mental thought is very ugly. Nightingale has been bestowed with a very melodius voice but the body is very ugly. Many persons have very beautiful bodies but their minds are full of devilish thoughts. If we go to the base of visible beauty, then we get nothing except ugliness. But, if by chance, we see the glimpse of invisible beauty, then we start seeing every thing beautiful from inside and outside and the spirit of the seer is filled with beauty.

Child looks dear to everyone. Every thing and living being, which looks dear, is beautiful because what is not beautiful, there can not be a partnership with it.

ਜਬ ਹੁਸਨ ਨਹੀਂ ਤੋ ਇਸ਼ਕ ਭੀ ਪੈਦਾ ਨਹੀਂ ਹੋਤਾ।
ਬੁਲਬੁਲ ਗਿਲੇ ਦੀਵਾਰ ਪਰ ਸ਼ੈਦਾ ਨਹੀਂ ਹੋਤਾ।

*Jab Husan Nahi Toe Ishiq Bhi Paidaa Nahi Hotaa.*
*BulBul Gillai Diwar Par Shaidaa Nahi Hotaa.*

The beauty of a child is dependent upon some internal virtues. Because of the virtues of innocence, without greed, lustless, non-hostile and desire-less a child is very loving. If, by chance these qualities are absent in a child, then no body will love him. If a person has all the above virtues, then he also is loved. Due to these qualities, the Bhagats are loved. Those who do not have this celetial beauty, they try to become beautiful by doing outside decoration. However, the Bhagats (meditators) do not require this external decoration.

ਹਜ਼ਾਰ ਆਰਾਇਸ਼ੇਂ ਸਦਕੇ ਹੈਂ ਉਸ ਕੀ ਸਾਦਾ ਵਾਜ਼ੀ ਪਰ,
ਨਹੀਂ ਮੋਹਤਾਜੇ ਜ਼ੇਵਰ ਇਲਮੋ ਅਕਲ ਨੇ ਜਿਸ ਕੋ ਸੰਵਾਰਾ ਹੈ।

*Hazaar Aaraishain sadkai Hain Us kee Saadaa Wazee Par.*
*Nahi Mohtaaze zver Ilmo Akal Nai Jis Ko Sanawara Hai.*

By the meditation of God, there is a special type of pure beauty which appears on the faces of meditators. By seeing that beauty, remembrance of God begins. But the external beauty can only reflect sex.

Whosoever would see the celetial beauty of Miran, would remember God. The beauty of Sita would pacify the lust of Ravan. The modern human beauty is the exhibition of sex only, nothing else.

According to Gurbani, he is ugly, by seeing whom there is lust. Without nose on the face, it looks ugly. If the ears are burnt due to fire, then also the face looks ugly. The person, who does not hear God's Name and there is no flavour of God's Name with him he is without nose and ears.

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਸੁੰਦਰਿ ਹੈ ਨਕਟੀ ॥
har kae naam binaa sundar hai nakattee.
*Without the Name of the Lord, the beautiful are just like the noseless ones.*
ਜਿਉ ਬੇਸੁਆ ਕੇ ਘਰਿ ਪੂਤੁ ਜਮਤੁ ਹੈ
ਤਿਸੁ ਨਾਮੁ ਪਰਿਓ ਹੈ ਧ੍ਰਕਟੀ ॥੧॥ ਰਹਾਉ ॥ (ਅੰਕ ੫੨੮)
jio baesuaa kae ghar poot jamat hai
tis naam pariou hai dhrakattee.||*1*||*Pause*||(page 528)

*Like the son, born into the house of a prostitute,*
*his name is cursed.*

ਕਬੀਰ ਕੰਚਨ ਕੇ ਕੁੰਡਲ ਬਨੇ ਊਪਰਿ ਲਾਲ ਜੜਾਉ ॥

kabir kanchan kae kunddal bunae oopar laal jarraao.

*Kabeer, earrings made of gold and studded with jewels,*

ਦੀਸਹਿ ਦਾਧੇ ਕਾਨ ਜਿਉ ਜਿਨ੍ ਮਨਿ ਨਾਹੀ ਨਾਉ ॥੪॥ (ਅੰਕ ੧੩੬੪)

deesaeh daadhae kaan jion jin man nahee naao. ||4||
(page.1364)

*look like burnt twigs, if the Name is not in the mind.*

ਕਹੁ ਕਬੀਰ ਜੈਸੇ ਸੁੰਦਰ ਸਰੂਪ ॥ ਨਾਮ ਬਿਨ੍ ਜੈਸੇ ਕੁਬਜ ਕੁਰੂਪ.(ਅੰਕ ੩੨੮)

kahu kubir jaisae sundar saroop
Naam bina jaisae kubaj kuroop.(page.328)

*Says Kabeer, without the Naam, the Name of the Lord,*
*beautiful and handsome people are*
*just ugly hunch-backs.*

When with the beauty of Naam Ras (Taste of Naam) dignity manifests itself on the face then even the gods bow before this splendour.

Even the thirty-two qualities of physical body's beauty are ugly without the Naam Ras. Gur-Wak:-

ਪ੍ਰਣਵਤਿ ਨਾਮਦੇਉ ਨਾਕਹਿ ਬਿਨਾ ॥

pranvat namdaeo nakehi binaa.

*Prays Naam Dayv, a man without a nose.*

ਨਾ ਸੋਹੈ ਬਤੀਸ ਲਖਨਾ ॥੩॥੨॥ (ਅੰਕ ੧੧੬੩)

naa sohai batees lakhnaa. ||3||2||(page 1163)

*does not look handsome, even if he has the thirty-two beauty marks.*

*****

## *Friendship And Enmity*

It is the natural inclination of the man to bind relations. Where and with whom relations are established, is called a "Friend". If after trying with some one relation is not established or established relation is broken, he is called 'Enemy'. Whereas there is a heart full of smypathy for a friend, we are full of hatred and aversion for an enemy. With whom we have no link or break, he is called stranger. A stranger is like puff of wind for us, came and gone. We remember either a friend or foe. When man was contented, he had a lot of time also, and to pass time there used to be a need for support. Ancient history is full of stories of deep friendship.

But now as the human life is becoming more busy, less time can be spared and friend and friendship is decreasing. The great men of our country has told us many criteria of friendship-who is helpful in difficulty, with whom secrets can be shared, with whom partnership of views can be established, who should be tearful on seeing our tears, who would join us in our laugh. There is a nice couplet of poet Rahim ji:-

ਰਹ ਮਨ ਵਿਪਦਾ ਹੂੰ ਭਲੀ, ਜੋ ਥੋਰੈਂ ਦਿਨ ਹੋਇ।
ਹਿਤ ਅਨਹਿਤ ਸਭ ਜਗਤ ਮੇਂ, ਜਾਨ ਪਰਤ ਸਭੁ ਕੋਇ।
*Reh man vipda hun bhali jo thorai din hoae.*
*hitt unhitt sabh jagat main jaan parat sabh koae.*

One comes to know of friend at the time of distress only. He is friend, who is helpful at the time of physical, mental and spiritual adversity. Worldly friendship has its limit. On reaching that limit, friendship takes a turn. Therefore it is seen that every friendship takes the shape of enmity in due course. As much as the height, from which a person falls, so much will be the hurt he gets. As much deep will be the friendship, it is seen, so much deep will become the enmity.

If we want sympathy from a friend, then that friend also expects sympathy from us. If there is a laxity in this give and take,

friendship comes to an end. If some body takes our pain and distress in his lap with open arms and lightens our burden, only he is our friend. What where is such a friend. Gur-Wak:-

ਮਿਤ੍ਰ ਘਣੇਰੇ ਕਰਿ ਥਕੀ ਮੇਰਾ ਦੁਖੁ ਕਾਟੈ ਕੋਇ॥ (ਅੰਕ ੩੬)
mitar ghanaerae kar thakee meraa
dukh kaattai koe.(page 36)
*I have grown weary of making so many friends,*
*hoping that someone might be able to end my suffering.*

Some times, many friends are a source of disturbance.Gur-Wak:-

ਕਬੀਰ ਸੁਖੁ ਨ ਏਂਹ ਜੁਗਿ ਕਰਹਿ ਜੁ ਬਹੁਤੈ ਮੀਤ ॥
kabir sookh n eaeh jag karaih jo bahutai meet.
*Kabir, peace does not come in this world*
*by making lots of friends.*
ਜੋ ਚਿਤੁ ਰਾਖਹਿ ਏਕ ਸਿਉ ਤੇ ਸੁਖੁ ਪਾਵਹਿ ਨੀਤ ॥੨੧॥(ਅੰਕ ੧੩੬੫)
jo chit raakhai eaek sion tae sukh paavaih neet.||21||(page.1365)
*Those who keep their consciousness*
*focused on the One Lord shall find eternal peace.*

- - -

ਕਬੀਰ ਸਭੁ ਜਗੁ ਹਉ ਫਿਰਿਓ ਮਾਂਦਲੁ ਕੰਧ ਚਢਾਇ ॥
kabir sabh jag hoin firiou maandal kandh chadhaae.
*Kabir, I have wandered all over the world,*
*carrying the drum on my shoulder.*
ਕੋਈ ਕਾਹੂ ਕੋ ਨਹੀ ਸਭ ਦੇਖੀ ਠੋਕਿ ਬਜਾਇ ॥੧੧੩॥
(ਅੰਕ ੧੩੭੦)
koee kahoo ko nahi sabh daekhee thok bajaae.||113||
(page.1370)
*No one belongs to anyone else;*
*I have looked and carefully studied it.*

But this does not mean at all that we should break the united relations,because enmity is an enormous poison. When we do not accomodate enemy in our mind, then why should we give place to the poison of enmity. This poison increases the pain, not lessens it. The popular Sufi saint Hafiz says that you should grow the plant of reconciliation for your peace of mind and uproot the plant of enmity. With this only thorn of pain grows, nothing else.

ਦਰਖ਼ਤੇ ਦੋਸਤੀ ਬ ਨਿਸ਼ਾਂ ਕਿ ਦਾਮੇ ਦਿਲ ਬਬਾਰਾਰਦ।
ਨਿਹਾਲੇ ਦੁਸ਼ਮਨੀ ਬਰੇ ਕੁਨ ਕਿ ਰੰਜੋ ਬੇਸ਼ਮਾਰਾਰਦ।
*Darakhtae Dosti Ba Nishan kei Daamae Dil Babaraerd.*
*Nihalae Dushmani Barai Kun Kei Ranjo Baismaraard.*

Now the question is that no one should be our enemy. How

to solve this problem. Gurbani has presented a very beautiful solution to this problem:-

ਇਕੁ ਸਜਣੁ ਸਭਿ ਸਜਣਾ ਇਕੁ ਵੈਰੀ ਸਭਿ ਵਾਦਿ ॥ (ਅੰਕ ੯੫੭)

eik sajan sabh sajanaa eik vairee sabh vaad.(page.957)

*If the One Lord is my Friend, then all are my friends.*
*If the One Lord is my enemy, then all fight with me.*

- - -

ਐਸਾ ਮੀਤੁ ਕਰਹੁ ਸਭੁ ਕੋਇ ॥

aisaa meet karhu subh koe.

*Everyone should make Him such a friend.*

ਜਾ ਤੇ ਬਿਰਥਾ ਕੋਇ ਨ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥ (ਅੰਕ ੧੯੫)

jaa tae birthaa koe n hoe. ||1||Pause||(page.195)

*No one goes away empty-handed from Him.*

Whose love may take us in His embrace like the affection of the mother. Whose nature is to give, nothing to beg and who is capable to relieve our physical and spiritual pains. If we make Him our friend, then the whole world becomes friend on its own.

*****

## *Richness and Poverty*

Wise men affirm that poverty is the root of sins. The more the poverty is, the more profound are the sins in many cases. The body is the effigy of a few worldly needs. When the needs are not fulfilled and the body demands vigorously, then it becomes natural to fulfill the demands by theft or cheating. Men become thieves women become prostitutes. The whole external social code of conduct depends upon wealth. Man can not like poverty. Therefore rich people do not like the poor.

Since centuries struggle is going on against poverty. But poverty is keeping its flag flying high in the world. Man may reduce his demands to whatever extent, even then, food, cloth and home are required in all conditions. This was the meaning of activating the tradition of charity. The persons who have lagged behind in the race of life, those who could not get even the food for their bodies, some money should be given to them to make them stand on their own. But the rich have constructed high rise palaces of stone with the wealth, but the palace of life in which have appeared fissures of poverty, they (rich men) have not tried to repair. This resulted in the eating of nourishing food by dogs and cats on one side. On the other side, poor is craving for even a dry bread.

The person who is constructing the palace of bricks and stone on this type of fallen down life, he is only doing a sin. New palaces are being constructed but the palace of life is devastating. The rich of the world is not rich in the real sense. The meaning of rich is satisfied person, who is satiated in every way. This satiety is not seen in the apparent rich.

Poor is physically hungry and rich is mentally hungry. The hunger of the poor can be satiated with a couple of breads. But there is no limit to the hunger of a rich man. Whereas turban is required on the head, shoes are required for the feet. Religion is the turban of head, wealth is the shoes of the feet. Shoes save a person

from cold, heat and pebble and gravel. Worldly difficulties are removed with wealth, but religion is the turban of head. It is the glory and honour of head. Money is generally placed at the feet of great men. But the conduct of the world goes on the wrong track when the shoes of the feet is kept on the head and turban is placed at the feet. When wealth is placed on head by the man and religion is trampled under the feet, then the downfall starts.

When the body does not get food at all, then it does not remain alive. But by over-eating it becomes ill and soon it finishes.

Therefore, it is seen, that those who do not have wealth, become thief and those, who have plenty, are addicted to pleasure. Whereas places of theft run due to the poor, the places of debauchery go on due to the rich. If there is less money, man should not become thief and due to excess of it, he should not become debauchee. In short, only he enjoys the life who has balanced his life.Gur-Wak:-

ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ ॥
jis gareh bahut tisai gareh chintaa.
*The household which is filled with abundance -*
*that household suffers anxiety.*

ਜਿਸੁ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੈ ਭ੍ਰਮੰਤਾ ॥
jis gareh thoree so firai bharmantaa.
*One whose household has little,*
*wanders around searching for more.*

ਦੁਹੂ ਬਿਵਸਥਾ ਤੇ ਜੋ ਮੁਕਤਾ ਸੋਈ ਸੁਹੇਲਾ ਭਾਲੀਐ ॥੧॥ (ਅੰਕ ੧੦੧੯)
duhoo bivasthaa tae jo muktaa soee suhaelaa bhaaleeai.||1|| (Page.1019)
*He alone is happy and at peace,*
*who is liberated from both conditions.*

Boat can be rowed in the water, it can not be rowed on sand. The boat of life also rows with wealth. It is difficult to take even one step without money. But it is also true that boat sinks in water only, not in sand. Generally man looses the pleasure of life due to excessive wealth. When water starts entering the boat, then the water of the river should be returned to it. When excess wealth is received with the grace of God, then this wealth should be presented to Him.

ਪਾਣੀ ਬਾੜਹਿ ਨਾਉ ਮਹਿ ਘਰ ਮਹਿ ਬਾੜਹਿ ਦਾਮ।
ਦੋਨੋਂ ਹਾਥ ਉਲੀਚੀਏ ਯਹੀ ਸਜਣ ਕੋ ਕਾਮ। (ਕਵੀ ਰਹੀਮ)
*Paani Barhae Nao Maih Ghar Maih Barhae Daam.*

*Dono Hath Ullecheeae Yahee Sajjan ko Kaam. (Poet Rahim)*

Money is got by effort and fate.

ਭਾਗ ਉਦਿਮ ਲਬਧੰ ਮਾਇਆ..॥੩੧॥ (ਅੰਕ ੧੩੫੬)

bhaag oudim labdhaiung maaeiaa..... (page No.1356)

*By destiny and hard work, the wealth or Maya is obtained.*

To make efforts is a foremost duty, but belief should be on destiny to keep the balance in life. If less money is received, thanks to God. In case if more is got, even then thanks to Him. In this way the life remains homogeneous. In poverty there is no pessimism and in riches there is no debauchery.

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## *Get And Give*

One irrevocable principle is in vogue in the world that getting is based on the foundation of Give. If giving is stopped, then getting is also difficult.

We take out one breath, then only the breath for inside is received. If we stop taking out, then receiving will also be difficult. As things are bought by giving money, in the same way we get respect by giving respect to others. Comfort can be received by giving comfort. Bhai Gurdas has mentioned this permanent principle in his poem:-

ਦਿਤਾ ਲਈਏ ਆਪਣਾ, ਅਣਦਿਤੇ ਕਿਛੁ ਹਥ ਨ ਆਵੈ॥

*Ditta Laeeae Aapna Anditai Kichh Hath na Aawai.*

When Guru ji has preached us to pray for the welfare of all, in this a deep truth has been placed before us in broad words. When every living being will ask for the welfare of all human beings, then a wave of purity will go through our minds. At least the thought of taking ill will remain afar. When we pray for the welfare of all, then the other person is also impressed internally and he will also start praying for our welfare. In the welfare of all, cattle, birds, vegetation and insects are included. The hearts, which are full of sentiments of welfare for all, even the beasts bow before them. Poisonous insects also keep their poison away. In short, whatever we wish for others, we get that first in our pouch. We can give only that which we have with us. And when we offer, then it increases manifold with us. If we are harassing somebody, then one thing is very clear that no body can harass any body else without getting himself upset. As seed put in the earth, grows by multiplying many times. Similarly, the given comfort or trouble is received back after increasing many times. one Sufi saint says that , that person is the most unfortunate in the world whose happiness rest on the grief of others:-

ਗਰ ਇਨਸਾਫ਼ ਪੁਰਸੀ ਬਦ ਅਖ਼ਤਰ ਕਸ ਅਸਤ।
ਕਿ ਦਰ ਰਾਹਤਸ਼ ਰੰਜ ਦੀਗਰ ਕਸ ਅਸਤ।

*Gar Insaf Pursi badd AKhtar Kass Asut.*
*Ki Dar Rahtsh Ranj Digar Kas Asut.*

On throwing ball on the wall, it comes back in our hands. Whatever is given to the world, comes back to us. Therefore, if any body wants to have peace, respect and honour in this world, then all these have to be offered. Receiving is connected with giving and giving with receiving. This is the irrevocable principle of God.

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## *Woman And Man*

Humanity has two parts, woman and man. Man is incomplete without woman. Woman is incomplete without man. The mutual attraction of both bodies is for becoming complete. There is a woman in every man and man in every woman. Therefore both can not be separated. Gur-Wak:-

ਪੁਰਖ ਮਹਿ ਨਾਰਿ ਨਾਰਿ ਮਹਿ ਪੁਰਖਾ
ਬੂਝਹੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥ (ਅੰਕ ੮੭੯)

purakh maen naar naar maen purakhaa
bujhoo brahm giani.(page.879)

*The female is in the male, and the male is in the female.*
*Understand this, O God-realized being!*

In the words of Iqbal, the splendour, of the world is due to woman.

ਹੈ ਔਰਤ ਸੇ ਹੀ ਪਾਮਾਲ ਤਸਵੀਰੇ ਕਾਇਨਾਤ।

*Hai Aurat Sae Hee Pamal Tasveerai Kaenaat.*

In the animals there is no entity of father. Mother is every thing. In the ancient human society also, the connection of offspring was with the mother. The entity of father was not agreed. By and by the human society developed and the entity of the father also came to light.

Even now in Iran, the respect, which a mother has got, the father does not have that, because generally father leaves the children. Mother does not leave them. The child, who could not get the affection of the mother, it is seen that he does not become successful in loving any body else. The thing, which has not been received, can not be given also.

Modesty, shyness, trust and faith are the instinctive virtues of a woman. Judgement, strong will, physical strength and fearlessness are the qualities of a man. Modesty and decency are the greatest ornaments and veil of a woman, with this, her chastity is looked after. Due to trust and faith she remains within the enclosure of the house in the same atmosphere and never feels bored. There is more stability in her mind.

Due to powerful flow of thoughts, the mind of man always remains restless and due to absence of stability, he remains very busy wandering outside. Man, with physical strength, strong will and fearlessness, succeeds to undertake big and dangerous works. To reach the summit of mountains, to step on the earth of Moon and to face the firing from the guns in the battlefield has come to man's share. There are some vices in both man and woman. Man is arrogant by nature and jealousy is predominant in a woman.

The arrogant nature has slowly made man leader of society, religion and politics and he has made himself the chief in every walk of life.

Some philosophers have called woman inferior and the gate of hell because she could not become the Head of any phase of life. She has not established any religion or edited any religious book. The Guides of Islam, Christianity and Jews were men only. Top most Incarnations (Avtars) were men only. Our Gurus were men and Bhagats mentioned in Guru Granth Sahib were also men. Stone-cutters, painters and musicians were also men. In short, after seeing the leadership of man in every phase, they dared to call women inferior and to achieve greatness in life, it became necessary to abandon the inferior (woman). Sri Guru Nanak Dev Ji gave a new opinion about the pre-eminence of woman. It is correct that no woman could become Guide, but she has become birth-giver to the Guide. Her whole time was spent on giving birth and bringing up of the Guide. How can she herself could become a Guide. The strength and time which a Guide spends to achieve pre-eminence, the whole of that time and energy was spent to give birth and bringing up the Guide. In this way, woman was deprived of from becoming a Guide. If she herself could not get excellence, then to give birth to an exalted person, is not a less pre-eminence. It is right that no woman could carve a statue but she became capable to carve statue carvers. Therefore Guru ji declared in a loud voice:-

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥ (ਅੰਕ ੪੭੩)

so kio mandaa aakheeai jit jamaeh raajaan.(page 473)

*So why call her bad? From her, kings are born.*

Now it seems that both have become bored from their vocation. Man is feeling proudy to become woman and woman is wasting time in becoming a man.

In reality it should be in this way that man should spend all

his energy to become man and woman to become woman. This can be possible only if woman becomes helpful to make man a 'man'and man should help woman to become a woman.

The religious people and ascetics of our country were very far-sighted. They gave us this foresight and intelligence that wife should call her husband'God'and husband should call her wife 'Goddess'. If one sees God in her husband and the other sees his wife as goddess, then the home will become the temple of God. There are idols of gods and goddesses in the temple but in this house god and goddess are conspicuously present. Wife should take care of the brain of the husband that he may not start thinking wrongly by any wrong dealing of mine and husband should be careful that wife's, emotions are not hurt. Man generally becomes angry if his emotions get hurt and woman starts weeping if her emotions are hurt.

According to Sheikh Saadi, if tears are flowing from the eyes of a woman in the house, then it means that pleasures are going out from that house.

ਕਿ ਸ਼ਾਦੀਆਨੇ ਈਂ ਦਰ ਬ ਬੰਦ।
ਕਿ ਬਾਗੇ ਜ਼ਨ ਅਜ਼ ਵ ਬਰ ਆਇਦ ਬੁਲੰਦ।

*Kee Shadianae Ain Dar B Band.*
*Kee Baghae Zan As Va Bar Aaeed Bulund.*

The arrogant nature of man has often made his wife weep and the jealous nature of woman has many times, brought a storm of domestic quarrels. If the life is passed by keeping aside jealousy and arrogance, then the home is heaven. The relationship of wife and husband is the union of emotion and thoughts. And the palace of life can be built only on the foundation of this union.

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## *Song And Singer*

The meaning of song is happiness, bloom, gladness. The person, who has got this happiness and gladness, is called Singer. When the mind is full of happiness and there is no more place inside for more happiness, then the happiness takes the shape of song and overflows and comes out. Singing is expression of happiness. If the heart is full of immense grief and pain, then the person starts weeping. When the pot is full and more material is put, then it flows out. When heart is full of mourning, grief and happiness, then weeping and singing starts naturally. If a material, any thing or friend of one's liking is got, then the mind starts singing. Or if there is no desire and mind is involuntary, then the musical note appears. Every one has got weeping but singing has been received by a rare person.

The birth of Music has taken place in some stable mind. By having union with the Immovable God, the mind of meditators also becomes immovable and a spring of Music starts in that stationery mind. Perhaps due to this reason, God is considered of Song Form. Conch, Tabor, pipe, flute-these and similar other instruments are seen in the hands of meditators. Without instruments, the note of music which comes out of heart, which has been generally mentioned by the saints, is called Anhad Nad (Celetial sound). The sound, which is produced when two things strike each other, is called Aahat (ਆਹਤ) and which is produced without colision is called Anaahad (ਅਨਾਹਦ). This sound has been mentioned by Bhagat Naam Dev Ji; that drum is singing within me which is not wrapped with leather:-

ਅਣਮੜਿਆ ਮੰਦਲੁ ਬਾਜੈ ॥ਬਨੁ ਸਾਵਣ ਘਨਹਰੁ ਗਾਜੈ ॥(ਅੰਕ ੬੫੭)

unmarria mandal bajai.bin saavun ghanhar gajai.(page.No.657)

*The skinless drum plays.Without the rainy season, the clouds shake with thunder.*

Meeran used to say to her friends that a note is ringing in my inner self. One day Ik-Tara (Musical instrument with only one string) rang and manifested that note. Sri Krishna also mentioned similar note. The sound of that heart was revealed by playing His

flute. With the manifestation of that sound, there was a change over in the atmosphere. This has been described in the Dasam Granth as under:-

ਰੂਖਨ ਤੇ ਰਸ ਚੁਵਨ ਲਾਗ, ਝਰੇਂ ਝਰਨਾ ਗਿਰ ਤੇ ਸੁਖਦਾਈ।
ਘਾਸ ਚੁਗੇ ਨ ਮ੍ਰਿਗ ਬਨ ਕੇ, ਖਗ ਰੀਝ ਰਹੈ ਧੁਨ ਜਾ ਸੁਨ ਪਾਈ।
ਦੇਵ ਗੰਧਾਰ ਬਿਲਾਵਲ ਸਾਰੰਗ ਕੀ, ਰੀਝ ਕੇ ਜੇਹਿ ਤਾਨ ਬਸਾਈ।
ਦੇਵ ਸਭੈ ਮਿਲ ਦੇਖਤ ਕੌਤਕ, ਜੋ ਮੁਰਲੀ ਨੰਦ ਲਾਲ ਬਜਾਈ।

*Rukhan Tai Ras Chuwan Laag,*
*Jharain Jharnaa Gir Tae Sukhdai.*
*Ghaas chugain Na Mirg Ban kai,*
*Khag Reej Rahe Dhun Ja Sun Paaee.*
*Dev Gandhar Bilawal Sarang Ki,*
*Reejh Kae Jeh Taan Bajaee.*
*Dev Sabhai Mil Daikhat Kautak,*
*Jo Murli Nand Lal Bajaee.*

The sound that was ringing during contemplation by Shivji, he manifested the same by playing with Damru. Narsi Bhagat would remain absorbed in the sound of Kedara Raag.

Taan Sen, while singing used to loose his sensibility, as if he is not singing, rather music is manifesting itself. The note of music came out of the stable mind. If stability is to be found out from the music only, then it is difficult to get calmness. If the mind becomes stable with the immovable God, then the springs of music automatically start flowing. And from whose inner-self song comes out, only he is called singer.

When Satta Balwand refused to sing in the praise of God, then Guru Arjan Dev himself picked up Saranda ( a musical instrument like sitar) and modulated the voice and sang the praise of God. The music is born in the tranquil and blissful hearts. If the words coming out of the tongue are orderly, then poetry is born. If the sound gets arranged while coming out of the throat, then music is born. But all this happens only when the life is systematic. When the sound of song comes out from the deep level of heart, then all thirst is pacified:-

ਧੰਨੁ ਸੁ ਰਾਗ ਸੁਰੰਗੜੇ ਆਲਾਪਤ ਸਭ ਤਿਖ ਜਾਇ ॥ (ਅੰਕ ੯੫੮)
dhann so raag surangarrae aalaapat sabh tikh jaae.(page 958)
*Blessed are those beautiful Ragas which,*
*when chanted, quench all thirst.*

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## *Singing the Glory of God And Singer of His Glory*

Guru Nanak Dev Ji has placed before us that handsome appearance of 'His Gate' (ਸੋਦਰ) whose praise and splendour Satgurù starts from mode in music (ਰਾਗ) and female musical note (ਰਾਗਣੀ):-

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮ੍ਹਾਲੇ ॥
so dar taeraa kaehaa so ghar kaehaa
jit baeh sarab smaalae.
*What is that Gate, and what is that Home,*
*in which You sit and take care of all?*

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥
vaajae taerae naad anaek asankhaa
kaetae taerae vaavanhaarae.
*Countless musical instruments of so many various kinds*
*vibrate there for You;*
*so many are the musicians there for You.*

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥(ਅੰਕ ੩੪੭)
kaetae taerae raag paree sion kahinain
kaetae taerae gaavanhaarae.(page.No.347)
*There are so many Ragas there for You,*
*along with their accompanying harmonies;*
*so many minstrels sing to You.*

At which Gate there is eternal happiness, the presence of songs and female musical notes (ਰਾਗਣੀਆਂ) there is natural. The proper modulation of voice quenches the lust and bestows serenity.

ਧੰਨੁ ਸੁ ਰਾਗ ਸੁਰੰਗੜੇ ਆਲਾਪਤ ਸਭ ਤਿਖ ਜਾਇ ॥ (ਅੰਕ ੯੫੮)
dhann so raag surangarrae aalaapat sabh tikh jaae.(page No.958)
*Blessed are those beautiful Ragas which,*
*when chanted, quench all thirst.*

Song is a beautiful vessel. When Guru-Shabad is put into this, it gets converted into 'Singing His Glory'(ਕੀਰਤਨ) and the person, who does conversion, is called 'Singer of His Glory'(ਕੀਰਤਨੀਆਂ). These singers are highly respected in the Gurudwaras. Satguru Nanak Dev Ji himself put God's Glory in the beautiful pot of the songs and presented before the world.

Many fools put poison in this beautiful pot, as a result of which it (Song) could not become 'God's Glory' (Kirtan) but be-

came the splendour of the house of prostitute. Satguru ji has advised us that this is that pure and beautiful pot in which only the nectar of God's Name can be put.

Now we have to consider that who is to sing and whose glory is to be sung. We have to sing 'His Glory'who is the Owner of Glory and Ocean of virtues. If we praise some person or country etc. then first the mind goes in the state of dejectedness and besides the praise ends quickly. We should sing His Glory whose Glory never comes to an end. Guru Nanak has narrated that if there are million types of discoursers doing million of types of discourses million times, even then there has been no end to His praises and His Discourse has not ended:-

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥

kathnaa kathee n aavai tote.

*There is no shortage of those who preach and teach.*

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥ (ਜਪੁ ਜੀ ਸਾਹਿਬ)

kath kath kathee kottee kott kott.(Japji Sahib)

*Millions upon millions offer millions of sermons and stories.*

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ (ਜਪੁ ਜੀ ਸਾਹਿਬ)

Anat n siftee kehan n anat.(Japji Sahib)

*Endless are His Praises, endless are those who speak them.*

For singing the Glory of such a God, whereas it is necessary to have instruments attuned, it is equally essential to have the life also attuned. Even if one note of harmonium or Sitar (Guitar) is out of tune, then it is very difficult for the intelligent singer to sing. Life is also a harmonium. In it there are five out-of-tune notes. It is to be remembered that wire is not to be taken out of sitar, but only is to be attuned. Lust, anger, greed, attachment and pride are not to be taken out of this body, these are to be brought within limits. We can not throw these out, even if we want. When lust (passion) is attuned, then it puts on the garb of modesty and decency and remains within limits. Anger gets converted into bravery. Attachment becomes love and greed changes into contentment. Pride takes the shape of self-respect. In this way, when these out of tune strings are attuned and God's Glory is sung, then there is a rain of strange blish and every part of the body is full of bloom:-

ਪੰਚ ਬਜਿਤ੍ਰ ਕਰੇ ਸੰਤੋਖਾ ਸਾਤ ਸੁਰਾ ਲੈ ਚਾਲੈ ॥

panch bajitar karae santokhaa saat suraan lai chaalai.

*He makes the five virtues, like contentment,*
*his musical instruments,*
*and plays the seven notes of the love of the lord.*

ਬਾਜਾ ਮਾਣੁ ਤਾਣੁ ਤਜਿ ਤਾਨਾ ਪਾਉ ਨ ਬੀਗਾ ਘਾਲੈ ॥(ਅੰਕ ੮੮੫)

baajaa maan taan taj taanaa paao n beegaa ghaalai.
*The notes he plays are the renunciation of pride and power;*
*his feet keep the beat on the straight path.*

Five organs of perception, and one mind and one intelligence-- with these seven notes one should sing Him only. It means that when the Name of God is sung, then ears, eyes, mind, intelligence and nose should be engrossed in His tune only. If such a steady singing of God's Glory is done even for a while, then the bondage of many births is broken:-

ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ
ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ ॥੧॥ (ਅੰਕ ੭੪੭)
nirbaan kirtan gaavhu kartae kaa
nimakh simrat jit chhoottai.||1||(page 747)
*In the state of Nirvaanaa,*
*sing the Kirtan of the Creator's Praises;*
*contemplating Him in meditation,*
*even for an instant, one is saved.*

To such a singer, who sings His Glory in a steady manner, Guru Arjun Dev Ji has called Bhala Kirtaniya(ਭਲਾ ਕੀਰਤਨੀਆ) i.e.,noble singer:-

ਭਲੋ ਭਲੋ ਰੇ ਕੀਰਤਨੀਆ ॥
bhalo bhalo rae kirtaneeaa.
*Blessed and good is such a kirtanee,*
*who sings such Praises.*
ਰਾਮ ਰਮਾ ਰਾਮਾ ਗੁਨ ਗਾਉ ॥
raam ramaa raamaa gun gaao.
*He sings the Glorious Praises of the Lord,*
ਛੋਡਿ ਮਾਇਆ ਕੇ ਧੰਧ ਸੁਆਉ ॥੧॥ ਰਹਾਉ ॥ (ਅੰਕ ੮੮੫)
chhodd maaeiaa kae dhandh suaao.||1||Pause||(page 885)
*and renounces the entanglements*
*and pursuits of Maya.*

To become eligible for the pleasure of God, there are only one or two singers of God's Glory out of millions:-

ਜੇ ਕੋ ਅਪਨੇ ਠਾਕੁਰ ਭਾਵੈ ॥ ਕੋਟਿ ਮਧਿ ਏਹੁ ਕੀਰਤਨੁ ਗਾਵੈ ॥ (ਅੰਕ ੮੮੫)
jae ko apnae thaakur bhaavai.(page 885)
*If anyone, out of millions of people,*
*becomes pleasing to his Lord and Master,*
*he sings the Lord's Praises in this way.*

Singing God's Glory is the main means for the attainment of God. When every work in life is attuned, then the singing of God's Glory takes birth. Such a singing makes this and the next world comfortable.

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## *Preaching And Preacher*

If a person gives something without asking or without need, then it is preaching. There is always a desire to tell or say something to others.

That preaching which has not brought any change in the life of a preacher, if that preaching has gone to any other fellow, then life will not be rectified.

It also so happens that if some body has not himself reaped the advantage of his knowledge, then by giving that knowledge to others so that they may take advantage, but himself to escape from low-feeling of not taking advantage himself and in order to hide the low-feeling he starts trying to tell in a loud voice.

Generally man becomes preacher in the old age. There is heavy weight of knowledge on the mind. To lighten this package some body else is required. If no body is ready to lighten this package and no one agrees to hear the preaching, then he feels humiliated. Many times old men are seen talking that no one listens to us.

It is said that actions speak in a very loud voice as compared to the tongue. Flower does not wait that somebody should pass and then I will spread fragrance and beauty. No, to spread fragrance is its nature. To give light is the nature of Sun. If preaching spreads on its own due to good conduct like a fragrance, then by such a preaching, world can get life:-

ਸੋ ਪੰਡਿਤੁ ਜੋ ਮਨੁ ਪਰਬੋਧੈ ॥
so pandit jo man parbodhai.
*He is a true Pandit, a religious scholar,*
*who instructs his own mind.*
ਰਾਮ ਨਾਮੁ ਆਤਮ ਮਹਿ ਸੋਧੈ ॥
raam naam aatam maeh sodhai.
*He searches for the Lord's Name within his own soul.*
ਰਾਮ ਨਾਮ ਸਾਰੁ ਰਸੁ ਪੀਵੈ ॥
raam naam saar ras peevai.
*He drinks in the Exquisite Nectar of the Lord's Name.*

ਉਸੁ ਪੰਡਿਤ ਕੈ ਉਪਦੇਸਿ ਜਗੁ ਜੀਵੈ ॥ (ਅੰਕ ੨੭੪)
us pandit kai updaes jag jeevai.(page 274)
*By that Pandit's teachings, the world lives.*

Such a preacher also gives some ambrosial preaching through his eyes. His every action is a beautiful preaching for the development of life. If some one has got camphor, then it is not necessary to announce. The perfume of camhor tells itself. But if it is not there and I go on saying that I have got camphor. This saying tells that it is not there.

ਅਗਰ ਮੁਸ਼ਕ ਖ਼ਾਲਿਸ ਨਦਾਰੀ ਮਗੋਇ।
ਗਰ ਤ ਹਸਤ ਖ਼ੁਦ ਫਾਸ਼ ਗਰਦਿਸ਼ ਬਬੋਇ। (ਸ਼ੇਖ ਸਾਅਦੀ)
*Agar Mushak Khalis Nidari Magoae.*
*Gar Ta Hasat Khud Fash Gardish Baboae. (Shaikh Saadi)*

If some burden of knowledge is lying on the brain, and no advantage has been taken from this knowledge, then such a knowledge is only like a burden of books lying on the back of a cattle.

ਇਲਮ ਬੇਸ਼ਤਰ ਕਿ ਖ਼ਵਾਨੀ,
ਗਰ ਅਮਲ ਦਰ ਤੋ ਨੈਸਤ ਨਾਦਾਨੀ।
ਨ ਮੋਹੱਕਕ ਬਵੱਦ ਨ ਦਾਨਿਸ਼ਮੰਦ,
ਚਾਰ ਪਾਇ ਬਰੋਇ ਕਿਤਾਬੇ ਚੰਦ।
*Ilam Baishter Ki Khawani,*
*Gar Amal Dar To Naisat Nadaani.*
*Na Mohakkak Bawad Na Danishmand,*
*Chaar Paae Baroae Kitabae Chand.*

Iqbal says that you have read book, but you are not that, which is written in the book:-

ਤੁਝੇ ਇਲਮ ਸੇ ਫਿਰਾਗ਼ ਨਹੀਂ,
ਕਿ ਤੂੰ ਕਿਤਾਬੇ ਖ਼ਵਾਂ ਹੈ ਸਾਹਿਬੇ ਕਿਤਾਬ ਨਹੀਂ।
*Tujhae Ilam Se Firaag Nahi,*
*Ki Tun Kitaabae Khuwan Hai Sahibae Kitab Naheen.*

As the water quenches the thirst of every one. The practical life of the preacher influences others and the preaching of such a preacher is similar for a friend or foe:-

ਉਪਦੇਸੰ ਸਮ ਮਿਤ੍ਰ ਸਤ੍ਰਹ ਭਗਵੰਤ ਭਗਤਿ ਭਾਵਨੀ ॥ (ਅੰਕ ੧੩੫੭)
updaesang some mitar satraeh bhagvant bhagat bhaavnee.
(page 1357)

*They share the Teachings with friend and enemy alike;*
*they love the devotional worship of God.*

The talk, which comes out of the depth of heart, does not go without effect:-

ਦਿਲ ਸੇ ਜੋ ਬਾਤ ਨਿਕਲਤੀ ਹੈ ਅਸਰ ਰਖਤੀ ਹੈ,
ਪਰ ਨਹੀਂ ਤਾਕਤੇ ਪ੍ਰਵਾਜ਼ ਮਗਰ ਰਖਤੀ ਹੈ।

*Dil Sae Jo Baat Nikalti Hai Asar Rakhti Hai.*
*Par Nahi Taktae Parwaj Magar Rakhti Hai.*

The talk, which comes out of the depth of heart, dissolves sweetness in the heart and such a talk full of sweetness ferries the world across the *Ocean of Existence*:-

ਜਿਸ ਕੈ ਅੰਤਰਿ ਬਸੈ ਨਿਰੰਕਾਰੁ ॥
jis kai antar basai nirankaar.
*One whose inner being is filled with the Formless Lord*
ਤਿਸ ਕੀ ਸੀਖ ਤਰੈ ਸੰਸਾਰੁ॥ (ਅੰਕ ੨੬੯)
tis kee seekh tarai sansaar.(page 269)
*by his teachings, the world is saved.*

These are the special virtues of a preacher:-

1.What is to be said, must be said by seeing the opportunity and and by keeping in mind the listening power of others. Time should not to be wasted by crying in the wilderness.

2.What is to be said, we ourselves should be an illustration for the said talk.

3.Although truth is bitter, but if said in sweet words, it becomes acceptable.

4. It is wisdom to preach only after seeing your capability to tell and other man's capability to listen. If the utterances of a preacher and his heart are not in unison, then these are blank rounds fired in the air. He, who succeeds in the quest for making co-ordination with the words uttered by him, then his words come into communication with the listeners.

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## *Love And Lover*

Out of the divine virtues, love is sovereign. As marriage procession does not appear impressive without bridegroom, so all the religious acts without love are tasteless. Taste can be added into every act by love only. Out of the gifts bestowed by Creator, love is a supreme gift. One comes to know on observing that love is present in the whole existence and by and by it appears in every living being. Singing of songs by cuckoos at the time of appearing of flowers of fruit on the mango trees, singing of nightingales in the garden, yearning of partidge by seeing the moon, dancing of peacock with the roaring of clouds, humming while flying of black bees on the flowers--are all the manifestation of the hidden love. If there was no love in the living beings, then the whole existing living beings would have been solid like stone and without taste. Love is such an attraction, in whose direction every animated being comes drawn by itself. What to say about animated beings, the Creator of the universe is Himself tied with the string of love by the meditators (Bhagats):-

ਜਉ ਹਮ ਬਾਂਧੇ ਮੋਹ ਫਾਸ ਹਮ ਪ੍ਰੇਮ ਬਧਨਿ ਤੁਮ ਬਾਧੇ ॥
jaoo hum bandhae moh faas
hum praem badhan tum bandhae.
*If I am bound by the noose of emotional attachment,*
*then I shall bind You, Lord, with the bonds of love.*
ਅਪਨੇ ਛੂਟਨ ਕੋ ਜਤਨੁ ਕਰਹੁ
ਹਮ ਛੂਟੇ ਤੁਮ ਆਰਾਧੇ ॥੧॥ (ਅੰਕ ੬੫੮)
apnae choottan ko jatan karhu
hum choottae tum aaraadhae.||1||(page 658)
*Go ahead and try to escape, Lord;*
*I have escaped by worshipping and adoring You.*

Love is not a virtue, rather it is an internal state. Virtue can be learnt, given and taken. Love is to be manifested from one's inner self, and when it is manifested, every particle of life is filled with some unique juice. The man, who has not tasted the juice of love, is unfortunate. By tasting it one becomes contented:-

ਜਿੰਨੀ ਚਾਖਿਆ ਪ੍ਰੇਮ ਰਸੁ ਸੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਇ ॥ (ਅੰਕ ੧੩੪)

jinni chakhiaa prem ras sae tripat rehae aaghaae.(page 134)

*Those who have tasted the sublime essence of His Love, remain satisfied and fulfilled.*

Love, when remains within the four walls of the house, is called affection. To a person, engrossed in affection, only his religion and family look nice. To others he looks askance. But when love transgresses the house and encircles the whole world within it, then such a love is called God. As the sunlight is not separate from the Sun, so love is the manifest form of the Creator.

ਜੱਤ੍ਰ ਤੱਤ੍ਰ ਦਿਸਾ ਵਿਸਾ ਜੋਇ ਫੈਲਿਓ ਅਨੁਰਾਗ॥ (ਜਾਪੁ ਸਾਹਿਬ)

Jattar Tattar Disa Visa Hoae Failio Anuraag.(Jaap Sahib)

That love-form God can be reached by love only.

ਸਾਚੁ ਕਹੌਂ ਸੁਨ ਲੇਹੁ ਸਭੈ
ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਪਾਇਓ॥

Saach Kahon Sun Laho Sabhae
Jin Prem Keeoo Tin He Prabh Paeoo.

The meaning of worship is that affection lying within the person should be manifested in the form of love. As the coal lying within the lap of earth, takes the form of gas, in the same way penance converts affection into love. Affection demands sacrifice. Love offers sacrifice. Affection means to give something and love means to distribute something. A thing or a person who is considered superior to oneself, is loved. Cowrie (ਕੌਡੀ) can be sacrificed for the sake of diamond. Ordinary sacrifices for the great. If something is not great, but only looks great, then such an act of seeing is called affection. But if a thing is great and its greatness is visible, then the attraction for it is called fondness. Affection-engrossed person likes even his shortcomings and hates even the virtues of others, whereas the state of lover is as per the following Gur-Wak:-

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥

ham nahee changae buraa nahee koe.

*I am not good; no one is bad.*

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਤਾਰੇ ਸੋਇ ॥੪॥੧॥੨॥ (ਅੰਕ ੭੨੮)

pranvat nanak taarae soe.||4||1||2||(page 728)

*Prays Nanak, He alone saves us!*

In the flowing stream of love if some where a knot of self-

ishness is tied, then love fades at the place of that knot. Popular Sufi Sant Rahim says:-

ਰਹਿ ਮਨ ਖੋਜੋਂ ਊਖ ਮੇਂ ਜਹਾਂ ਰਸਨ ਕੀ ਖਾਨ।
ਜਹਾਂ ਗਾਂਠ ਤਹਾਂ ਰਸ ਨਹੀਂ ਯਹੀ ਪ੍ਰੀਤ ਕੀ ਹਾਨ।

*Reh Man Khojon Ukh Main Jahan Rasan Kee Khaan.*
*Jahan Ganth Tahan Ras Nahi Yahee Preet Kee Haan.*

Love is such an eye with which the depth of every thing, every person and the Creator can be seen. Until we love any thing, the reality of that thing is not known. But the fondness of a thing is considered a false fondness. Attachment engrossed person sacrifices himself on the things. He gathers very many articles but looses his capacity to use these. The reality is that the articles are for the man and man is not for articles. That which is superior to these things is love--love of a person with the other person. When a person loves the other person, then consider that he has reached on a higher level of love. Also the songs of such people are sung who have scrificed wealth and property on the human love. For Example:-

ਲੈਲਾ ਮਜਨੂੰ ਆਸ਼ਕੀ ਚਹੁੰ ਚੱਕੀ ਜੱਾਤੀ।
ਸੋਰਠ ਬੀਜਾ ਗਾਵੀਐ ਜਸ ਸੁਘੜਾ ਵੱਾਤੀ।
ਸੱਸੀ ਪੁੱਨੂੰ ਦੋਸਤੀ ਹੋਇ ਜਾਤ ਅਜਾਤੀ।
ਮਹੀਵਾਲ ਨੋ ਸੋਹਣੀ ਨੈ ਤਰਦੀ ਰਾਤੀ।
ਰਾਂਝਾ ਹੀਰ ਵਖਾਣੀਐ ਉਹ ਪਿਰਮ ਪਰਾਤੀ।
ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਗਾਵਨ ਪਰਭਾਂਤੀ। (ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਵਾਰ ੨੭)

*Laila Majnu Aashaki chaunh chakki jati.*
*Sorath Beeja Gaviae Jas Sughrhaa wati.*
*Sasi Punnu Dosti Hoae Jaat Ajaati.*
*Mahiwal Nu Sohni Nai Tardi Raati.*
*Ranjah Heer Vakhaaneae Uh Piram Piratee.*
*Peer Muridaan PirHarhi Gawan Parbhatee.*
*(Bhai Gurdas ji var 27)*

Because love purifies the mind, when there is a fondness between two persons, then great purity is seen shining in both of them. In the modern times, people are living in a very inferior level of love. Things are liked, but the modern men do not like each other. In the life stream of this world, sometimes some person touches the summit of love. He does not love only the creation, rather he fondles with the Creator who has manifested this creation. When-

ever, such a feeling of love comes to light in a person, he is called a pious person (Bhagat). God is also known from the face of such loving Bhagats only.

ਸਾਧੂ ਸਤਮ ਜਾਣੋ ਨਾਨਕ ਪ੍ਰੀਤਿ ਕਾਰਣੰ ॥੨੩॥ (ਅੰਕ ੧੩੬੧)

sadhoo satam janoe nanak preet karnug.||23||

(page 1361)

*Know that these Holy people are true,*
*O Nanak; they are in love with the Lord.*

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## *Creator And Creation*

On seeing the portrait, painter comes to mind. When we see a built-up pitcher, we come to know that there must be a potter. On seeing a beautiful, attractive statue of marble, the photo of a stone cutter comes to mind. Every creation in the world is dependant upon the creator. We come to know about the personality of the creator from the creation only. The whole world is a creation and it has been brought into being by some great Creator. This creation is the visible proof of the greatness of the Creator. This is the strange principle working in the world of creation that the creation becomes separate from the creator. Creation is kept at one place and the creator is elsewhere. Painter is sitting in his home and the painting is hanging in somebody else's home. Idol has become the decoration of some crossing or temple and idol-maker is busy in her home. Creation does tell us about the creator. But He, who has created the world, is not only a Creator, He is Karta-Purkh, which means that he is Omnipresent. His light is in the rays of Sun, His nectar is in the moon, up-thrust in the waves of Ocean, flavour in the vegetation and flowers, music in the chirping of birds, roaring of lions, dance of peacock, humming of the black bee, pride of the Himalyas, innocence of deer, flight of Humah (a bird), brilliance of diamond, glitter of Gold--in short, how much should be described; the Creator is present in His each creation in some new form. The creation is so great and it has so much attraction in itself that, generally, man is unable to make his consciousness reach Him.

ਚਚਾ ਰਚਿਤ ਚਿਤ੍ਰ ਹੈ ਭਾਰੀ ॥

chacha rachit chitar hai bhaaree.

Chacha: *He painted the great picture of the world.*

ਤਜਿ ਚਿਤ੍ਰੈ ਚੇਤਹੁ ਚਿਤਕਾਰੀ ॥

taj chitrai chaeto chitkaree.

*Forget this picture, and remember the Painter.*

ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਇਹੈ ਅਵਝੇਰਾ ॥

chittar bachittar eihai avjhaeraa.

*This wondrous painting is now the problem.*

ਤਜਿ ਚਿਤ੍ਰੈ ਚਿਤੁ ਰਾਖਿ ਚਿਤੇਰਾ ॥੧੨॥ (ਅੰਕ ੩੪੦)

taj chittarai chit rakh chitaeraa.||12||(page 340)

*Forget this picture and focus your consciousness on the Painter.*

We, ourselves are great creation of the Great Creator. If we come to know our greatness, then the greatness of the Creator will be automatically manifested. It is difficult to have His glimpse in the true sense without His creation. Dhan Guru Nanak Dev Ji are having a glimpse of Almighty in His nature:-

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥

baliharee kudrat vasiaa.

*I am a sacrifice to Your almighty creative power which is pervading everywhere.*

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥ (ਅੰਕ ੪੬੯)

taeraa ant n jaaee lakhiaa.||1||Pause|| (page 469)

*Your limits cannot be known.*

- - -

And ਕਰਤੇ ਕੁਦਰਤੀ ਮੁਸਤਾਕੁ ॥ (ਅੰਕ ੭੨੪)

kartae kudratee musutak.(page 724)

*O Creator, through Your creative potency, I am in love with You.*

Whenever a creation is fabricated, there is always an underlying principle for it. The whole life of the universe is according to some methodology (ਵਿਧੀ).

As:- ਪੁਤਰੀ ਤੇਰੀ ਬਿਧਿ ਕਰਿ ਥਾਟੀ ॥ (ਅੰਕ ੩੭੪)

putaree taeree bidh kar thaattee.(page 374)

*The puppet of the body has been fashioned with great skill.*

The effigy of this body is made according to some methodology. If there is no constitution method and maker of the constitution, then head can be at the bottom and legs at the top. Teeth may be in the head and the tongue in the nerves. The presence of all the parts of the body in their designated places and their working manifests the form of the Maker of the system. One poet says:-

ਜ਼ਿੰਦਗੀ ਕਿਆ ਹੈ ਤਰਤੀਬ ਅਨਾਸਰ ਕਾ ਜ਼ਹੂਰ।
ਮੌਤ ਕਿਆ ਹੈ ਇਨਹੀਂ ਅਜਜ਼ਾਂ ਕਾ ਪਰੇਸ਼ਾਂ ਹੋਨਾ।

*Zindgi Kia Hai Tarteeb Anasar Ka Jahur.*

*Mout Kia Hai Inhin Ajjan Ka Preshan Hona.*

The whole world and we sitting therein, are the creation of some great Creator. To have a glimpse of ourselves in depth is the holy vision of the Creator.

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ ॥
kabeer jaa ko khojtae paaeiou soee thour.
*Kabeer, you have found that place which you were seeking.*
ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ ॥੮੭॥
(ਅੰਕ ੧੩੬੯)
soee fir kai too bhaeiaa jaa ko kehtaa aour.||87||(page 1369)
*You have become that which you thought*
*was separate from yourself.*

A popular poet of Urdu, Iqbal in his beautiful poem has also expressed his faith in these views of Gurbani.

ਕਹਾ ਤਸਵੀਰ ਨੇ ਤਸਵੀਰ ਗਰ ਸੇ,
ਨੁਮਾਇਸ਼ ਹੈ ਮੇਰੀ ਤੇਰੇ ਹੁਨਰ ਸੇ।
ਵ ਲੇਕਿਨ ਯੇ ਕੈਸੀ ਨ ਮੁਨਸਫੀ ਹੈ,
ਕਿ ਤੂ ਪੋਸ਼ੀਦਾ ਹੈ ਮੇਰੀ ਨਜ਼ਰ ਸੇ।
ਕਹਾ ਤਸਵੀਰ ਸੇ ਤਸਵੀਰ ਗਰ ਨੇ,
ਤੂ ਹੈ ਨਾਉਮੀਦ ਅਪਨੇ ਨਕਸ਼ ਗਰ ਸੇ।
ਮੇਰੇ ਦੀਦਾਰ ਕੀ ਬਸ ਯਹੀ ਹੈ ਸ਼ਰਤ,
ਕਿ ਤੂ ਪਿਨਹਾਂ ਨਾ ਹੋ ਅਪਨੀ ਨਜ਼ਰ ਸੇ।

*Kaha Tasvir Nae Tasvir Gar sae,*
*Numaish Hai Mairi Tere Hunar Sae.*
*Va laikin Ye Kaisee Na Munsafi Hai,*
*Ki Tun Poshida Hai Mairi Nazar Sae.*
*Kaha Tasvir Nae Tasvir Gar Sae,*
*Tun Ho Na Naumeed Apnae Nakash Gar Sae.*
*Mere Didar Ki Bas Yehi Hai Sharat,*
*Ki Tun Pinhan Na Ho Apni Nazar Sae.*

If we conceal ourselves from us, then the sight goes away from Creator also and in this way Creator seated in His creation becomes invisible.

*****

## *Demon And God*

He, who does not commit mistake, or may rectify the mistake done by him, is called god. He, who repents after making mistake but does not rectify it, is called human being. But he, who neither repents after making mistake nor rectifies it, is called demon. Many people never realise that they are making mistakes. If the whole life of a person is the heap of sins, and there is no repentance of sins, he is a confirmed demon. A person of demon instinct looks for his life from the death of others. He laughs by making others weep. According to Sheikh Saadi, he is the most unfortunate person whose happiness and comfort depends upon the grief and pain of others.

ਗਰ ਇਨਸਾਫ਼ ਪੁਰਸੀ ਬਦ ਅਖ਼ਤਰ ਕਸ ਅਸਤ।
ਕਿ ਦਰ ਰਾਹਤਸ਼ ਰੰਜ ਦੀਗਰ ਕਸ ਅਸਤ।

*Gar Insaaf Pursee Bad Akhtar Kas Asat.*
*Ki Dar Rahtash Ranj Deedar Kas Asat.*

Demon is not the name of any caste and fraternity. It is the name of a thought. We call Ravan as demon but his brother Vibhishan is called god. The whole life structure of a person is based on thoughts. When the thoughts undergo a change, then man changes, nothing else changes:-

ਤਸਵੀਰ ਉਮੀਦੋਂ ਕੀ ਆਈਨਾ ਮਲਾਲੋਂ ਕਾ।
ਇਨਸਾਂ ਜਿਸੇ ਕਹਿਤੇ ਹੈਂ ਮੁਹੱਸ਼ਰ ਹੈ ਖ਼ਿਆਲੋਂ ਕਾ।

*Tasveer Umeedon Ki Aaeena Malalon Ka.*
*Insan Jisae Kaihte Hain Muhashar Hai Khialon Ka.*

He, who has got supernatural power, foresight, and is pure and by himself enduring pain & pleasure may support others in thick and thin, is called god. World becomes a photo of pain at the time when there is a shortage of such people. If there is one person like god in a house, then he becomes the means of pleasure and comfort for the whole house. And if such a person is in every house then there is no need to have assumption for the heaven. The whole world will become heaven.

In the bygone times India gave birth to thirty three crores of gods one after the other. India became a pillar of supernatural power in the world. But slowly these flames were extinguished and the result is before us. We should resolve to become gods so that we may become a small means for giving pleasure and comfort to the world.

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## *King And Subjects*

To enable the stream of human life to flow properly and every one may fulfil his respective aim, some rules were made, which is called politics. As the animals fight among themselves and there is also a fight in the nature of animals, birds and water animals. The basic reason for this is food and sex. Due to the hunger for food and sex, they would indulge in grabing and snatching. Powerful animal defeats the weak or eats it.

For a very long time this conduct was prevalent in the human world. Weak human beings were made slaves and sold. They were made to serve as desired and were tied in chains. This was a very odious form of the human world.

In the beginning people used to select some elderly person from the family to solve their disputes, and by agreeing to his decision they would avoid the dispute. When a large number of people would accept one person's decision, then ego would come to that person that I am superior to others. Many times this elderliness went on for generations and became hereditary which multiplied their pride. If some body did not obey their decision, then pulling him up became routine. Their pride increased so much that in order to force down the decision, it became customary to keep some powerful men. Now this elderly person was given sufficient donation so that he is free from his livelihood. When the wealth increased due to receipt of donations, then to gaurd that wealth and to force down the decision of his liking, it became necessary to keep more people. Slowly a craving started that people of the nearby village should also get their disputes settled by me and accept my subordination. Then force and oppression had to be increased. First people would themselves select their head. Then the tradition of generation to generation started. And for the fulfilment of their ego, every time new arbitrary action was taken.

King had a control on all, but there was no restriction on the king. Instead of the protection of the people, they were robbed

and for luxurious enjoyments to attack their honour was a normal thing. Helpless people would call the king as unstained.

On seeing their luxurious enjoyment, many people had a craving to become kings. To become chief, it was not considered improper to use fair or foul means. It was very essential to have wealth for becoming chief. Therefore, those, who were powerful, used to rob the travellers in the begining. Then they robbed villages. With the successive increase in their power, it became a tradition to rob cities, and countries.

One third of the rulers and kings in the world were robbers or their offspring. As and when the power of these robbers increased, there was marked increase in their robberies and cruelty in the same manner. The tyranny of Changez Khan, Hallaku, Nadar Shah and Hitler, the luxuriousness of Mohammad Shah Rangeela, the addiction of overeating by Roman Kings- the pages of the history books are full of these black misdeeds.

If we take into consideration the mythological history with the tyranny of Ravan, Kans and Daryodhan, the sky appears trembling. Whenever any oppressor becomes extremely powerful, then he is surrounded by a class of yes-men. There are common people in this gathering, but great writers and divine authors also stand in line of flatterers.

On coming into power, harshness takes birth in the mind of the ruler, and to talk to such a ruler in like striking one's head against a stone. The philosophers have been trying their best since many centuries to change this tradition. They brought in democratic republic system in the Government, but the seat of power is such, whether got by generation to generation or by democratic means, there comes a disturbance in the mentality. This convention is going on successfully in England and America.

In the communist countries, people are living the life of the prisoners and the whole country is a prison. Public has naturally a fear and respect for a rular and a tradition starts to affirm what he says. Due to this, the ruler becomes more proudy and the whole public becomes a means to fulfil his pride. Proudy thought on reaching at the top makes the ruler blind and the public also becomes blind due to their remaining under a blind ruler:-

ਪਰਜਾ ਅੰਧੀ ਗਿਆਨ ਬਿਨ ਕੂੜ ਕੁਸਤ ਮੁਖੋ ਆਲਾਈ॥ (ਭਾਈ ਗੁਰਦਾਸ)

Parja Andhi Gian Bin Kurh Kusat Mukhon Aalaee.

(Bhai Gurdas)

Satguru ji has symbolized king to a fence of the field. Fence protects the field. A king is for the security of the country like a watchman who guards the house. We should not therefore give more respect to a king than that for a watchman. Firsly, this will not give birth to a pride in the king. Secondly, it will stop the public from having an inclination to become ruler.

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## *Wine And Woman*

After studying the human instinct one thing has become clear that he has got a predominant attraction for beauty. His eyes stop on seeing every beautiful thing. As much a person is intelligent, so much will he be the lover of beauty. Poet, literator and philosopher have powerful attraction for beauty. Human body is a great creation by the Creator, but if this creation is very beautiful, then it becomes necessary to be impressed. Beauty is the creation of the Creator. By seeing the creation there is a desire to appreciate the Creator.

ਰੂਪਵੰਤੁ ਹੋਇ ਨਾਹੀ ਮੋਹੈ ॥
roopvant hoe nahi mohai.
*One who is good-looking should not be vain;*
ਪ੍ਰਭ ਕੀ ਜੋਤਿ ਸਗਲ ਘਟ ਸੋਹੈ ॥ (ਅੰਕ ੨੮੨)
prabh kee jot sagal ghatt sohai.(page 282)

*the Light of God is in all hearts.*

If the mind stops at the creation and starts appreciating it, then the attraction of beauty would give stimulation to the passion.

ਰੂਪੈ ਕਾਮੈ ਦੋਸਤੀ ਭੁਖੈ ਸਾਦੈ ਗੰਢੁ ॥ (ਅੰਕ ੧੨੮੮)
roopai kaamai dosatee bhukhai saadai gandh.(page 1288)
*Beauty and sexual desire are friends;*
*hunger and tasty food are tied together.*

If on seeing the beauty, thought goes towards Formless, then the person discovers the summit of the beauty and becomes ecstatic. But if the attention remained on the beauty, then sex is necessary and in sex wastage of energy is essential.

As the sense becomes subtle, then beauty comes in the way of union with God like a hill.

What is the extent of the ordinary people, even Brahma did his mind filthy on seeing the beauty of his daughter. The great poets like Tulsi and Soor Das could not escape the attack of beauty. Ascetics like Vishwa Mitre, and Sirangi forgot penance and became slaves of beauty. Many religious persons and hermits took

firm decision to close their eyes, but the beauty appeared in the imagination and religious books written on the basis of this imagination also began to sing the greatness of beauty in suppressed voice. They began to accept the female dancers of the Indra's court as the fruit of penance. Nimazi (a person, who prays as prescribed by Muslim law) got entrapped in the net of fairies of paradise:-

ਕਹਾਂ ਲੇ ਜਾਊਂ ਦਿਲ ਦੋਨੋਂ ਜਹਾਂ ਮੇਂ ਇਸ ਕੀ ਮੁਸ਼ਕਿਲ ਹੈ।
ਯਹਾਂ ਪਰੀਓਂ ਕਾ ਮਜਮਾਂ ਹੈ ਵਹਾਂ ਹੂਰੋਂ ਕੀ ਮਹਿਫ਼ਲ ਹੈ।
*Kahan le Jaaoon Dil Dono Jahan Main is ki Mushkal Hai.*
*Yahan Parion Ka Majma Hai Wahan Huron Ki Maifal Hai.*

Now a question arises that if a man does penance, he will get fairies and nymphs. If a woman does penance or does Namaz, what will she get? About this the Indian Saint and the learned of Arab is silent.

The deep desire for beauty in the unconscious of the man gave birth to the idea of fairies and nymphs. The attraction of beauty followed even after death.

At the time of marriage, beauty is the first choice of the man, other things later on. To fulfil the desire of beauty wealth is required. To be keen for wealth by a man is also his eagerness for beauty, because it is a bit difficult to get beauty by the poor. Man is also more engrossed in the wealth because the fondness of the beauty of a woman is wealth. Therefore many times a woman selects ugly or old richman. Many times the union of man and woman is the union of wealth and youth.

The wife of a poor man remains unsatisfied. Man remains sad with an ugly woman. Even by remaining unsatisfied, woman does not cross the limit of the society whereas man is weak in this aspect. Due to an unfulfilled desire for beauty, he diverts his attention towards wine. Unsatisfied passion (sex) searches for the intoxicants.

It is surprising that mendicants brought intoxicants into vogue. The sadhu society started using the intoxicants, namely, hemp, dhatura (a narcotic plant), opium, charas (resinous exudation of the flowers of hemp) and wine.

Maximum ideas of the mind are linked to passion (sex). When one becomes sick of these ideas, and in order to break link with these ideas, it is necessasry to become senseless. There-

fore intoxicants were used for unconsciousness. On the other side are worldly people. They are to commit many sins. The conscious does not allow to do so. Therefore in order to break the link with the voice of conscious, abundance of intoxicants came into circulation.

Gambler's dens and prostitution centres were linked to wine. Whenever a big sin is to be committed, it became necessary to make oneself unconscious. A murderer also, when makes up his mind for murder, takes wine to suppress his inner voice. All the disputes in the world are interlinked to wealth and youth. Man is wealth and passion. Woman is youth and amorous. As the wealth increases with a person, so also the passion increases. All the prostitution places in the world are the invention of wealth and wealthy people. The rules, which the Gurus have made for the fulfilment of sex desire, are successfully bypassed by the sexy men and engrossed in sex, they foreget the fear of God:-

ਜੈਸਾ ਸੰਗੁ ਬਿਸੀਅਰ ਸਿਉ ਹੈ ਰੇ ਤੈਸੋ ਹੀ ਇਹੁ ਪਰ ਗ੍ਰਿਹੁ ॥੨॥

(ਅੰਕ ੪੦੩)

jaisaa sang biseear sio hai rae taaiso hee eihu par graeh.||2||

(page 403)

*But, like the companionship of a poisonous snake,*
*so is the desire for another's spouse.*

In the world passion has increased in proportion to the increase in wealth. And in order to fulfil the sex desire in a legitimate or illegitimate way, grog-shops have multiplied. Now every shop in the countries of Europe and Asia looks a wine shop. And it is seen that the complete life has been entrapped in wine and woman.

*****

## *Solitude And Crowd*

Solitude is the paper to read oneself. Without solitude it is very difficult to read oneself. When we are alone in life, then we should look inwards to find out what really we are.

Common people consider loneliness as a wrath. Prisoner is given the biggest punishment of keeping him alone in the jail.

Indeed, the real picture of the person comes before him in lonliness and the real figure is full of worry, pain, anger, greed and fear. Passion appears in the loneliness in the enormous form. Solitude is necessary to see this frightful form of oneself. Those people, who consider themselves as gentle, friendly and contented, are wrong to understand this. Whenever one is alone, then passion (lust), anger, desire and attachment etc. become visible. A person passing a very pure life also feels impurity in himself, when alone. With whom we have got very deep relation and fondness, he comes to mind again and again. Mendicants consider solitude as the touch stone of love, because with whom we have love, he do comes to mind in solitude repeatedly. To understand the improper inner relations and then to try to throw them out and also to create and link new relations, solitude is a great gift.

To bring out literature, poetry and the tune of music it is necessary to be alone. As the mother requires solitude to give birth to a child, in the similar way, for holyman to give birth to God and to the artist to bring out art, loneliness is essential. Every man has got countless shortcomings, but solitude is required to study these. Every person is capable to manifest God from his inner self, but loneliness is required. In the crowd, man remains busy with the crowd and keeps studying the crowd. Due to this reason man is able to see the draw backs and sins of the crowd, not his own. He can see the straw in the other man's eye, but does not see the wooden sleeper of his eye because sight is fixed on other people's eyes. In deed, man requires crowd so that he may not see his own agony and may not meet himself. He, who keeps union with the

whole world, remains deprived of his own vision. But he, who is himself in pain and is sinner, can not get comfort from others. However he can have dreams of comfort. He has become so much habitual to remain in dreams that now another person is definitely required for company. May be a friend, son, wife, or parents. Otherwise Television, Radio, some newspaper, some novel, some book is required to escape from himself. Birth after birth this series go on and there is no meeting with one's own self.

One is so much accustomed to remain in the crowd that when one is alone, even then he gathers the crowd of imagination. He indulges in countless day-dreams. The palaces of imagination also do not permit to meet himself. One learned person has said that you should remain in the crowd, as if you are alone and in lonliness you should remain with God. People go to temples to see the crowd. If crowd is not there, it is said that there was no splendour. Indeed, man's splendour depends upon the crowd of people.

Once real vision of life should be seen in solitude. Gur-Shabad (His Word) should be repeated in one's inner self. Such a person does not forget himself on seeing the crowd and does not bore in solitude:-

ਰਹਹਿ ਇਕਾਂਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੋ॥
raihaeh eikant eaeko man vasiaa aasaa maahein niraaso.

*One who lives alone, as a hermit,*
*enshrining the One Lord in his mind,*
*remaining unaffected by hope in the midst of hope,*

ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ ॥੫॥
(ਅੰਕ ੯੩੮)
agam agochur daekh dikhaaeae nanak taa kaa daaso.||5||
(page 938)
*sees and inspires others to see the inaccessible,*
*unfathomable Lord. Nanak is his slave.*

If He dwells inside, then a person becomes hermit and even in the crowd he remains in union with Him.

*****

## *Country- Foreign Country*

It is said that without going to foreign country, one's own country is not appreciated. Where there is no intimacy of any type, that is a foreign country. Where there is no similarity in language, culture, dress and food, it is very difficult to keep one's self in such a place. Yes, there is one way, man should leave his language, culture, dress and food and adjust one's self in the other culture, then slowly he will be accustomed. But howsoever beautiful a foreign country may be, even then one feels alienation. Meditators have also given place to patriotism alongwith devotion of God. The customs of the country and community does not help in a foreign country. Therefore, it is seen that a person becomes irresponsible in a foreign country. When there is no opportunity to adopt all the social and religious customs and traditions or the person leaves these aside by considering these a burden, then such a way of life is like a flood-water in whose flow there is no location. This aimless life is of every such person who prefers a foreign country to his own country.

I become surprised that every person living in foreign country, defames the country for every thing. I realise like this that because there the tradition of the country is not seen any where, then the only job remains that every code of conduct of the country should be defamed. Where these people live, there are also some such customs which are childish. For example, to consider room or house having serial number 13 as unlucky and to exhibit openly the passion. If a good custom of the country is not liked, but even the bad custom of the foreign country looks fine, then it is the sign of a slave and sick mind. Whenever any person comes to India he does not return to his country by loosing his language, dress and culture. But, alas! An Indian having gone to a foreign country, does not think for a while, at the time of his abandoning language, dress and culture.

Coming to spiritualism, God is the country of the mind, because mind is His part.

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥ (ਅੰਕ ੪੪੧)

man toon jot saroop hain aapnaa mool pachhaan.(page 441)

*O my mind, you are the embodiment of the Divine Light - recognize your own origin.*

Man has become habitual to wander out of the home. However much is the wandering out of one self, there will be alienation and one will not get peace.

ਮਨੁ ਪਰਦੇਸੀ ਜੇ ਥੀਐ ਸਭੁ ਦੇਸੁ ਪਰਾਇਆ ॥ (ਅੰਕ ੭੬੭)

man pardaesee jae theeai sabh daes paraeiaa.(page 767)

*If the man becomes a stranger to God, then all the world becomes a stranger to him.*

By engrossing in the visible world, mind forgets that he is radiant form.

Those living in foreign countries, sometimes recollect their country and many times by abandoning the foreign country, they return to the country. But the habit of the mind has become such that he considers the country (body) as his home and has lost the twitch of returning to the country.

Going to the congregation and practicing Naam-Bani (His Name and Gurbani) assist the mind to return to his radiant form. The comfort one can get in his home, is difficult to get in other's home. The bliss, the mind can get by spiritual-engrossment, can not be found in the world.

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ਵਿਛੋੜਾ ਸੁਣੇ ਡੁਖੁ (ਅੰਕ ੧੧੦੦)

vichorra sunae dhukh.(page 1100)

*Even if I just hear of separation from You,*
*I feel pain.*

If we define pain, then we will have to say that separation is the pain. Separation of a desired thing, friend of one's liking, well-wisher and relative brings forth such a distress which is unbearable. Parting of wealth also brings grief for the affected person.Therefore, if we want to find out the origin of the pain of the man, then separation will be the origin.

There is no greater joy than union. As much as is the pain of separation, that much is the joy of union. To enjoy the bliss of union, it is also necessary to go through the pain of separation.

If the separation becomes lengthy, then many times it so happens that with no hope of meeting, the pain of separation dimnishes. Gur-Wak:-

ਭਈ ਨਿਰਾਸੀ ਬਹੁਤੁ ਦਿਨ ਲਾਗੇ ॥

bhaee nirasee bahut din lagae.

*She has lost hope - so many days have passed.*

ਦੇਸ ਦਿਸੰਤਰ ਮੈ ਸਗਲੇ ਝਾਗੇ ॥ (ਅੰਕ ੭੩੭)

daes disantar main saglae jhaagae.(page 737)

*I have travelled through all the lands and the countries.*

Many times despaired mind even stands up against the hope of meeting. Yesterday's devotee becomes athiest today. If a favourite friend is met, then alongwith the pleasure of the meeting, the comfort of union starts dimnishing. The happiness, which is felt at the time of meeting son, wife or brothers, starts declining from that very moment. When friend or brother is far away, then his virtues are visible. But when he is nearby, then shortcomings become apparent. It is said that in order to enjoy the true comfort of union, sometimes separation is essential.

But there is such a meeting also which increases comfort,

not decreases. We have lost the feeling of His separation. With the blessing of Sat-Sang (congregation) the feeling of separation from Him is awakened and also there is the longing of meeting. The feeling of separation from God is agonising but there is also an inexpressible sweetness in it. Due to this reason, the saints have named separation (ਬਿਰਹੋ) as king :-

ਬਿਰਹਾ ਬਿਰਹਾ ਆਖੀਐ ਬਿਰਹਾ ਤੂ ਸੁਲਤਾਨੁ ॥
birha birha aakheeai birha too sultan.
*Many talk of the pain and suffering of separation;*
*O pain, you are the ruler of all.*

ਫਰੀਦਾ ਜਿਤੁ ਤਨਿ ਬਿਰਹੁ ਨ ਊਪਜੈ ਸੋ ਤਨੁ ਜਾਣੁ ਮਸਾਣੁ ॥੩੬॥(ਅੰਕ ੧੩੭੯)
farida jit tan birhon n upjai so tan jan masaan.||36||(page 1379)
*Farida, that body,*
*within which love of the Lord does not well up -*
*look upon that body as a cremation ground.*

If the separation is of as much great personality, then the agony will also be in that much proportion. The love-sick songs which the love-sick saints have sung in the fire of separation from God, even the stones melt and become water. The tears, which have flown from their eyes, even the oceans are ready to be sacrificed for the depth of their tears. If these songs were not there, then in the common people it would have been difficult to awaken the yearning for reaching God:-

ਸੁਣਿ ਨਾਹ ਪਿਆਰੇ ਇਕ ਬੇਨੰਤੀ ਮੇਰੀ ॥
sun naah piarae eik baenanti maeree.
*Please listen, O my Beloved Husband Lord, to my one prayer.*
ਤੂ ਨਿਜ ਘਰਿ ਵਸਿਅੜਾ ਹਉ ਰੁਲਿ ਭਸਮੈ ਢੇਰੀ ॥(ਅੰਕ ੧੧੧੧)
tun nij ghar vasiarraa houn rul bhasmai Dhaeree.(page 1111)
*You dwell in the home of the self deep within,*
*while I roll around like a dust-ball.*

Separation of even a second generate an epoch of unbearable pain and calamity:-

ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥ (ਅੰਕ ੯੬)
eik gharree n miltae taa kaljug hotaa.(page 96)
*When I could not be with You for just one moment,*
*the Dark Age of Kali Yuga dawned for me.*

Bhai Gurdas ji writes upto this extent that if we combine all the pains of: burning in the fire, getting wounded every smallest part of the body, drowning in the water, biting by the snake, suffering many types of slavery and poverty, tolerating pain in the water

and many other pains, even then all these are not equal to a second's agony of the separation from God:-

ਅਗਨ ਜਰਤ, ਜਲ ਬੂਡਤ, ਸਰਪ ਗ੍ਰਸਹਿ,
ਸਸਤ੍ਰ ਅਨੇਕ ਰੋਮ ਰੋਮ ਕਰਿ ਘਾਤ ਹੈ।
ਬ੍ਰਿਥਾ ਅਨੇਕ ਅਪਦਾ ਅਧੀਨ ਦੀਨਗ਼ਤਿ,
ਗ੍ਰੀਖਮ੍ ਔ ਸੀਤ ਬਰਖ ਮਾਹਿ ਨਿਸ ਪ੍ਰਾਤ ਹੈ।
ਗੋ, ਦ੍ਵਿਜ, ਬਧੂ, ਬਿਸ੍ਵਾਸ ਬੰਸ ਬਧ ਕੋਟਿ ਹੱਤਜਾ,
ਤ੍ਰਿਸ਼ਨਾ ਅਨੇਕ ਦੁਖ ਦੋਖ ਬਸਿ ਗਾਤ ਹੈ।
ਅਨਿਕ ਪ੍ਰਕਾਰ ਜੋਰਿ ਸਕਲ ਸੰਸਾਰ ਸੋਧਿ,
ਪੀਯ ਕੇ ਬਿਛੋਹ ਪਲ ਏਕ ਪੁਜਾਤ ਹੈ।

(ਕਬਿੱਤ ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

Agan jarat jal budhat sarap grashai,
shastar anaek rom rom kar ghatt hai.
Birtha anaik apda adhin dingatt,
Grikham auo seet barkh mahin nis pratt hai.
Go Dwij Badhu Biswas Bans Badh Koot Hatiaa,
Trishan anaik dukh dokh bas gatt hai.
Anik parkar joor sakal sansar soodh,
peea kai bishooh pal aik pujat hai.

(Kabit Bhai Gurdas Ji)

If a small thing of very small value is lost or breaks, then there is not much pain. But if it is support for living, then with a life support going, it is difficult to live. The agony of the sains and the songs sung in that agony are those oceans where in the treasures of the virtues of God are kept hidden. Love-sickness gets converted into the continuous remembrance (ਸਿਮਰਨ) of God, then remembrance gets upgraded into 'love'. On the manifestation of love, God, the owner of the world take into His fold. This meeing is the union of stream with the ocean. Mean becomes great. Particle becomes Sun.

First of all saints make their souls pure like gold by singing songs of separation. As the gold becomes pure only by putting it in the gold-smith's crucible which is kept over a flame. Similarly the fire of separation is the means for the spiritual purification. When the union takes place, then the saints have sung the songs of blissfulness of that union:-

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਸਤਸੰਗਿ ਮਿਲਾਇਆ ॥

bhaeiou kirpal satsang milaaeiaa.

*Becoming Merciful, He has united me with the Sat Sangat, the True Congregation.*

ਬੂਝੀ ਤਪਤਿ ਘਰਹਿ ਪਿਰੁ ਪਾਇਆ ॥ (ਅੰਕ ੭੩੭)
bujhee tapat gharaih pir paaeiaa.(page 737)

*The fire has been extinguished,*
*and I have found my Husband Lord within my own home.*

*****

## *I And You*

The intellect of a child is in unconscious state, in which there is no perception of 'I' (myself) because uptil then it is not known: What is mine.

Self interest increases due to 'mine'(my). As the knowledge of mine increases, so also the pride/self interest increases. After passing the unconscious state, when the child comes to know that this is my body, these are my hands and feet, then for the first time 'myself'is manifested in a subtle form. My toys, my mother, my father, my brother and sister, my home, my school, my religion, my country--in short, by the expansion of my, 'I' takes a horrible form. Now when mine gets hurt, I also get hurt which is unbearable.

By and by a person gets so much used to say 'mine', 'mine', that he remains engrossed day and night in 'I'/ 'myself', but this is not his real form. Then we should think. What is mine?

If a person makes a thing himself or buys it, then he can say that it is mine. He has neither made this body himself nor bought it. Then how is this body his. Hands, feet, eyes, tongue and brain are the heavenly gifts bestowed by God. Those, who understood this, have said:-

ਮਨੁ ਤਨੁ ਤੇਰਾ ਧਨੁ ਭੀ ਤੇਰਾ ॥
man tan taeraa dhan bhee taeraa.
*Mind and body are Yours; all wealth is Yours.*
ਤੂੰ ਠਾਕੁਰੁ ਸੁਆਮੀ ਪ੍ਰਭੁ ਮੇਰਾ ॥ (ਅੰਕ ੧੦੬)
toon thaakur suaamee prabh maeraa. (page 106)
*You are my God, my Lord and Master.*

When body is not mine, then where is 'I' ? With the help of body and resources provided by God, wealth has been earned, as such it is not mine, because if body is not there or hands and feet are not with the body, then where is wealth? With the perception of this giving, 'me' ceases from inside a person because 'mine'feeling comes to an end. Due to mistake, man considers virtues also his heritage. But virtues are also the gift of God. As the Sun is the centre of light, so also God is the centre of virtues:-

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ (ਅੰਕ ੪)

sabh gun taerae main naahee koe.(page 4)

*All virtues are Yours, Lord, I have none at all.*

Virtues are the precious gifts bestowed by God. But due to ignorance, when a person considers virtues, acquired by him by power or wisdom, then even the virtues also become faults.

I am donor, I am learned, I am ascetic, I am Yogi--this feeling degrades a person:-

ਹਮ ਬਡ ਕਬਿ ਕੁਲੀਨ ਹਮ ਪੰਡਿਤ ਹਮ ਜੋਗੀ ਸੰਨਿਆਸੀ ॥

ham badd kab kuleen ham panddit ham jogee sanniaasee.

*I am a great poet, of noble heritage;*

*I am a Pandit, a religious scholar, a Yogi and a Sannyaasi;*

ਗਿਆਨੀ ਗੁਨੀ ਸੂਰ ਹਮ ਦਾਤੇ ਇਹ ਬੁਧਿ ਕਬਹਿ ਨ ਨਾਸੀ ॥੨॥(ਅੰਕ ੯੭੪)

giani gunee soor ham daatae eih budh kabaeh n naasee.||2|| (page 974)

*I am a spiritual teacher, a warrior and a giver -*

*such thinking never ends.*

The pride of virtues is like this, as to burn one's own house with one's own burning earthen lamp. Virtures are the gifts of God for a union with Him, as it is difficult to see the Sun without its light. Without virtues it is difficult to see the Bestower. We can have His glimpse with His light. On the day we put our stamp on the virtures, on that very day the form and nature changes and virtues become drawbacks. When a poet considers his poem as the out put of his own intellect, then God's fragrance goes away. Such a charity also does not become fruitful which is given with pride. Generally talented people are proudy and virtues assist to develop pride when a person considers these as his heirship.

A donor can say that he is a great donor. So also a highly learned, a senior Yogi can say. But a person can not say that he is a big thief or a great drinker. A person full of drawbacks has nothing for which he can be proud of.

As and when a man considers virtues, body and wealth as the gift of God, in the same manner 'I' becomes extinct and 'you' takes its place.

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

kabir tun tun karta tun hua mujh main raha n hun.

*Kabeer, repeating, ""You, You"", I have become like You.*

*Nothing of me remains in myself.*

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ
ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥੨੦੪॥ (ਅੰਕ ੧੩੭੫)
jab aapaa par kaa mitt gaeiaa jat daekho tat tun.||204||
(page 1375)
*When the difference between myself and others is removed,*
*then wherever I look, I see only You.*

Nothing to be seen mine and everywhere, at all times and in every things 'mineness' is erased, then engrossment in God for all the twenty four hours of the day is obtained.

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੈ ਨਾਹੀ ॥
jab ham hotae tub too naahee ab toohee main naahee.
*When I am in my ego, then You are not with me.*
*Now that You are with me, there is no egotism within me.*
ਅਨਲ ਅਗਮ ਜੈਸੇ ਲਹਰਿ ਮਇ ਓਦਧਿ ਜਲ ਕੇਵਲ ਜਲ ਮਾਂਹੀ ॥੧॥(ਅੰਕ ੬੫੭)
anal agam jaisae lehar mae oudadh
jal kaeval jal maahee.||1||(page 657)
*The wind may raise up huge waves in the vast ocean,*
*but they are just water in water.*

*****

## *Worry And Meditation*

Worry is the greatest ailment in mental diseases. Lust is the origin of worry. As the lust increases, so also the worry increases. Beyond a limit, worry disturbs the balance of mind and the man becomes mad. Worry is such a fire in which the power of body and mind is burnt.

Worry has a link with future. A person living in the future remains pensive. The modern human being is living on the hope of future.

ਚਿੰਤਤ ਹੀ ਦੀਸੈ ਸਭੁ ਕੋਇ ॥
chintat hee deesai sabh koe.
*Everyone has worries and cares.*
ਚੇਤਹਿ ਏਕੁ ਤਹੀ ਸੁਖੁ ਹੋਇ ॥ (ਅੰਕ ੯੩੨)
chaetaeh eaek tahee sukh hoe.(page 932)
*He alone finds peace, who thinks of the One Lord.*

A person without lust lives in the present and has no worry for the future. But every body does not possess the art ot living in the present.

By taking the life into the ditch of the reminiscences of the past and the worry of the future, man has forgotten to touch the summit of the present.

Bliss, happiness and exhilaration are only on the top of the present. But what is the method to escape from the memories of the past and the worry of the future?

According to the Gur-Wak of Sri Guru Arjan Dev Ji, the meditation of One (i.e. God) terminates all worries.

ਚਿੰਤਤ ਹੀ ਦੀਸੈ ਸਭੁ ਕੋਇ ॥
chintat hee deesai sabh koe.
*Everyone has worries and cares.*
ਚੇਤਹਿ ਏਕੁ ਤਹੀ ਸੁਖੁ ਹੋਇ ॥ (ਅੰਕ ੯੩੨)
chaetaeh eaek tahee sukh hoe.(page 932)
*He alone finds peace, who thinks of the One Lord.*

And

ਸੁਭ ਚਿੰਤਨ ਗੋਬਿੰਦ ਰਮਣ ਨਿਰਮਲ ਸਾਧੂ ਸੰਗ ॥ (ਅੰਕ ੪੫੯)

subh chintan gobind raman nirmal saadhoo sung.(page 459)
*It is the most sublime contemplation,*
*to speak of the Lord of the Universe in the pure Saadh Sangat,*
*the Company of the Holy.*

Unfavourable meditation will also bring worries. Auspicious meditation is on God's Name. This thing has been tried in life many times that the man becomes similar to him in whose meditation he remains.

God is the home of bliss, the garden of pleasures and an Ocean of knowledge. The meditation of God fills the heart with bliss, happiness and knowledge. Then there remains no place for worry.

*****

## *Sense And Senselessness*

The pain remains in senselessness, but due to it there is no link with pain. To as much extent is the senselessness to so much extent will be the remoteness from pain. Engrossment in cinema is also senselessness. Therefore if a person feels pleasure for sometime, it is not comfort, he has become a little senseless. As such pain has been delinked to some extent. As much a person is in his sense, so much will he come to know about the disturbance lying in his innerself. As he goes deep into innerself, so will he become aware of the mental impressions of the innumerable births, in which there is nothing else except restlessness, pain and sorrow. Then man wants an early deliverance from these. Man has understood one thing that in senselessness pain is merged. It seems so in senselessness. Therefore senslessness has become a taste in the human world, whereas there is no greater illness than senselessness. Which ever thing brings senselessness, that thing is loved more and more.

Wine, opium, Ganja, Sulfa, Charas, LSD, Marijuana etc. are the many means which man has found to become senseless. Man can not commit sin in sense. Man addicted to commit sin, do so in senselessness so that he may not hear his inner voice. Extremely adulterer person is excessive drinker. Adultery is a big sin. A person takes the help of wine to hide this sin. In due course wine and adultery come together.

In those countries where wine is drunk like a water, there adultery is considered not an adultery. Wine is just a water and adultery is a necessity. This is the attitude there. The modern literature and films appear to be circumambulating wine and women.

If a major task is to be performed, then one should be fully alert. The meditation of God is the most momentous job as compared to other jobs. Alertness, concentration of mind and to be vigilant is necessary:-

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥
prabh kee ustat karhu sant meet.
*Sing the Praises of God, O Saints, O friends,*

ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥ (ਅੰਕ ੨੯੫)

savdhan eaekagar cheet.(page 295)

*with total concentration and one-pointedness of mind.*

In the tank of sense only the lotus flowers of God's Name bloom. In the pond of senselessness, lustful heron lies in ambush to catch fish.

In senselessness, the spring of human life goes waste, and afterwards repentance and grief remain.

ਬਾ-ਹੋਸ਼ ਬਾਸ਼ ਕਿ ਹੰਗਾਮੇ ਨੌ ਬਹਾਰ ਆਮਦ। (ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ)

*Ba-Hosh Bash ki Hungame Nou Bahar Aamad.*

*(Bhai Nand Lal Ji)*

Be attentive, the spring of human birth has come with full hue and cry. But the one addicted to wine is senseless and the daily habit finishes the subtle instinct which experiences God.

*****

## *Science And Knowledge*

Every thing of the visible world impresses every person having subtle intellect. Then an idea crops out: What is this? From where is it? And why is it?

Science has born from these questions. These questions came out from which person in as much depth, so was he able to reach that much depth of the substance. The research in science rely upon guess work. They can not say any thing with certainty. Because by the time they arrive at some decision, facts change. As we arrive on the roof by climbing step by step, similarly by making the research of the older scientists as base, the new scientists make further progress.

Science has purified the material by hard work and it has become responsible for providing services of various types to the man.

Science has a role in the development of railways, motors, aeroplanes and domestic appliances. Whereas science has arranged and decorated the materials, the learned people have adorned their souls by hard work.

It is a tough task. The vision of the learned people had gone ahead from the material. They saw the visible world on the move and it came to their mind that the move can be possible only with the support from Immovable.

The wheel can move on a stationary peg only. After concentration when the attention jumped ahead of the matter, then they got the glimpse of their own figure. There was a rain of a great bliss. Science has transformed the shape of the material. Knowledge has understood its form. By changing the form of material, scientist has given facilities to the world. But these facilities could not dispel the harassment, pain, distress and agony of the world. The scientists themselves also pass a life of uneasiness. However, meditators got bliss by taking out rare gems from their consciousness and also jolted the world for getting the bliss:-

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ
ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥(ਜਪੁ ਜੀ ਸਾਹਿਬ)
mat vich ratan javaahar manik
jae eik gur kee sikh sunee.(Jap ji Sahib)
*Within the mind are gems, jewels and rubies,*
*if you listen to the Guru's Teachings, even once.*

It is correct that science is showing one or the other miracle every other day. Therefore people also want to get the knowledge verified through science. Science is at the back even after going forward and knowledge is ahead even after remaining behind.

If a beggar starts walking ahead of the carriage of the king, then it does not make any difference to the grandeur of the king.

The research of the spirit is difficult than the research of matter, it is also personal. Therefore a few take up this journey. When a Brahm Giani (one who has realised God) leaves this world, then after a very long wait some intuitive person comes.

When a scientist shows the importance of the substance to the world, then it impresses the world very much. But when a devotee manifests the importance of the radiance of the spirit and through his life motivates the world for self-search, then a person gets agitated for self-search. Whatever little the scientist has been able to achieve in the universe, the meditator menifests the mystery of the whole universe through his body.

ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥ (ਅੰਕ ੬੯੫)
jo brahmandae soee pindae jo khojai so paavai.(page 695)
*The One who pervades the Universe*
*also dwells in the body;*
*whoever seeks Him, finds Him there.*

*****

## *Absolute And Attributive*

The visible universe is attributive. The invisible universe is absolute. But attributive and absolute are linked.

The show of birth and death continues in the attributive universe. But the absolute universe is without any birth and death. In the visible universe birth, death, winter, summer, day, night, i.e., there is commotion of every type. But the invisible universe is tranquil.

*Two types of contemplations appeared in the world:-*

Islam declares that only Invisible is to be accepted, because He is beyond birth, He is only One, He is tranquil. Because there is birth and death and commotion in the visible world, therefore Islam forcefully opposed the Attributive. Sanatan Dharam, Bodhis and Jainis initiate their worship from the Attribute. They made and worshipped the Idols of those great persons in whom the godly virtues manifested. By doing the worship of Attributive in this way, they try to rectify their life. Whereas Sanatani was idol-worshipper, there Islam was idol-breaker. Prophet Mohammed got all the idols broken which were lying in Mecca. From this his followers got so much motivation, that wherever they went, they broke the idols.

In this way idol-worshippers and idol-breakers violently clashed with each other and many precious lives were lost.

Let us now understand reality a bit. The hidden part of the universe is God and the visible part of God is the world. The invisible part of the body is soul and the visible part of the soul is body. The difference is due to subtle and solid.

According to Gurmat there is no difference between subtle and solid:-

ਤੂੰ ਸੂਖਮੁ ਹੋਆ ਅਸਥੂਲੀ ॥ (ਅੰਕ ੧੦੨)

tun sukham hoaa asthuli.(page 102)

*From the very small and subtle,*

*You have become huge and manifest.*

He is Absolute as well as Attributive:-

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ ॥

nirgun aap sargun bhee ouhee

*He Himself is absolute and unrelated;*
*He Himself is also involved and related.*

ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ ॥ (ਅੰਕ ੨੮੭)

kalaa dhaar jin saglee mohee.(page 287)

*Manifesting His power, He fascinates the entire world.*

By denying Attributive, Islam thought God as sitting on the seventh sky. Due to their inability to see God in the Absolute form, the Sanatan Dharam belief remained upto Idol only. Whether we worship God in Attributive or Absolute form, we should accept and see both forms in union. Only then it is complete worship, otherwise man remains incomplete.

One form of Guru Granth Sahib is attributive, e.g., paper, ink, rumaalae (clothes used for covering and wrapping). But the Godly radiance in the words is Its Absolute form. We can see the solid form with the solid eye. But to see the subtle form eyesight should be subtle:-

ਨਾਨਕ ਸੇ ਅਖੜੀਆਂ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੋ ਮਾ ਪਿਰੀ ॥੧॥(ਅੰਕ ੫੭੭)

nanak sae akhrrian biann jini disando maa piri.||1|| (page 577)

*O Nanak, those eyes are different,*
*which behold my Husband Lord.*

When Attributive is not opposed to Absolute and Absolute is not against Attributive, then the clash between the worshippers of Absolute and Attributive is based on stupidity. When foolishness is wiped out, and one comes to know the reality and facts, then Absolute in Attributive and Attributive in Absolute glitters. He has hands, feet, eyes, nose and ears in His Attributive form but is without organs or perception in Absolute form.

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੁਹੀ ॥

sehas tav nain nun nain haeh tohae kou
sahas murat nunaa eaek thuohee.

*You have thousands of eyes,*
*and yet You have no eyes.*
*You have thousands of forms,*
*and yet You do not have even one.*

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ
ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥ (ਅੰਕ ੧੩)

saihas pad bimal nan eaek pad gandh bin.
saihas tav gandh eiv chalat mohee.||2||(page 13)
*You have thousands of Lotus Feet,*
*and yet You do not have even one foot.*
*You have no nose, but you have thousands of noses.*
*This Play of Yours entrances me.*

One Sufi Fakir says that in both temple and mosque, there is same radiance of God, blind people are clashing without any reason:-

ਅਜ਼ ਯਕ ਚਿਰਾਗ਼ ਮਸਜਿਦ ਵ ਬੁਤ ਖਾਨਾ ਰੋਸ਼ਨ ਅਸਤ।
ਦਰ ਹੈਰਤਮ ਕਿ ਦੁਸ਼ਮਨੀ ਕੁਫ਼ਰੋ ਦੀਂ ਚਿਰਾਸਤ।
*Az yakk chirage masjid va butkhana roushan asat.*
*Dar haertam ki dushmani kufro deen chirasat.*

– – –

ਉਸ ਕੇ ਹੀ ਨੂਰ ਸੇ ਝੁਮਕੇ ਹੈ ਸਭ ਮੇਂ ਨੂਰ,
ਸ਼ਮ੍ਹਾਂ ਹਰਮ ਹੋ ਯਾ ਦੀਆ ਸੋਮਨਾਥ ਕਾ।
*Us kae hi nur sae jhumkae hai sabh main nur.*
*Shamha haram ho ya dia somnath ka.*

By understanding this, Attributive in Absolute form and Absolute in Attributive form becomes visible.

*****

## *Flower And Thorn*

*Flower is the wonderful creation of Nature.*

Nature manifests its beauty and delicacy through the flowers, by seeing which the springs of poetry gushed forth from the inner-self of a poet and the musician got engrossed in the tune of the music. When a meditator saw it, he got immersed in the bliss of spiritual sweetness. Flower has inspired tender hearts in various ways. These are the symbols of happiness, gladness and passion. He, who does not like flowers, must be very harsh and the world will be hurt by his life. Flowers are the greatest offering in the religious places. Man offers his emotions and sentiments through flowers, whether this offering is to be offered to a king, lover or God. If some one gathers stones or thorns and offers these to the Guru, or an idol in the temple, he will be considered as disrespectful or mad. If such a person put forth an argument that if flowers can be offered, then why not pebbles and stones can be offered. Then he has to be advised that flower is tender, fragrant and beautiful. Stone is ugly, solid and flavourless. Therefore if there is no place for stones at the feet of Guru Ji, then there is also no place for stone-hearted people. We take flowers for offering in the religious places.

But if some body's life has become like flowers, then the Guru himself will come to knock at his door. There is a very beautiful story. The Super human of the second age (Yug) (Silver age of Hindu mythology) was going through the dense forest in the ambrosial hours. But the path, on which he was walking, flowers have been spread on it. Laxman said, "God, the town where in we are going, the people there are very nice, see, they have spread flowers on our way. Then Sri Ram replied". No Laxman, "the people of this town have not spread flowers, they would have spread thorns if it was within their power. These have been spread by that love-soaked soul whose life is the garden of flowers". Laxman asked who was

he. Ram replied that they were going there only. Really God would go to him only who becomes flower of the way of the human beings. If a person becomes a thorn of the path, even demon is afraid to go there.

The person, who decorated the way with flowers, was Bhilani who remained busy throughout the night plucking and spreading the flowers. Ram knocked at her door. This poor untouchable had made her cottage out of the town. On hearing the knock, when she opened the door, she could not believe her eyes. Then by taking care of herself, she started thinking that if Sri Ram has himself come, then what gift should she offer. Then she thought of offering plum plucked at night. Then she thought, they may be sour. So she tasted one, that was sour. So she ate herself. The other she tasted, it was sweet. She offered it to Sri Ram. Indeed the meditator keeps sourness with himself and offers sweetness to others. He keeps pain in his wallet and offers comfort to the world.

If a person can not spread flowers in the other's way, he should not at least, spread thorns at all. Rather, he should try to pick up the spreaded thorns.

ਮਾਨਾ ਕਿ ਇਸ ਜ਼ਮੀਂ ਕੋ ਨ ਗੁਲਜ਼ਾਰ ਕਰ ਸਕੇ,
ਕੁਛ ਖ਼ਾਰ ਕਮ ਹੀ ਕਰ ਗਏ ਗੁਜ਼ਰੇ ਜਿਧਰ ਸੇ ਹਮ।
*Manaa ki Is Jamin ko na Gulzar kar sakae,*
*Kuchh khar kam Hi kar Gaiaee Guzrae Jidhar se Hum.*

Multan city (Now in Pakistan) has been considered to be the city of Faquirs, Saints, Poets, and Musicians. When Dhan Guru Nanak Dev Ji went to this city for a round, he sat in a small garden outside the city. When the spiritual guides (Pirs) came to know that Guru Nanak Dev Ji had come, there was commotion. On seeing the truth, there has to be a commotion in the shop of falsehood. Then all the mendicants decided to stop the Guru from entering the city.

Some body was praying in contemplation for the glimpse of an 'Icon of Truth'. But some were resolving how to send back the Truth. But they felt ashamed to tell the great soul with their tongue to go back. Then, through a bowl full of milk, this message was sent that the city was already full of mendicants and there was no more empty space. Guru Ji plucked jasmine flower from the garden, placed it on the milk in the bowl and returned it. Indeed, the

bowl was so much full of milk that, if any flower other than jamine, was placed, then the milk would have overflown. Jasmine flower is small in size but the fragrance is very much. Due to this reason Guru ji placed the jasmine flower. In this way he hinted that he would create a place for himself, but would not grab his throne, instead by sitting near him, he would spread flavour. Flower can be tolerated, and that flower, which has no weight and small in size too.

When a person sits on the head of a society by becoming a stone, then it is difficult to accept him. Even if a small piece of stone was placed in the bowl full of milk, then the milk would have over- flown. Whenever a son becomes a stone lying on his fathers's head, or a brother on brother's head, or husband on wife's head, or a wife on her husbans's head, then that stone has to be picked up and placed aside. When a king or ruler becomes burdensome, he also has to be set aside. When a person's life becomes flavoured, sweet, beautiful and weightless, then he becomes acceptable in this world and to God. As many wounds the humanity has got, these have been more due to thorns. Thorn is brutal and has a pointed tip. Sharp talk generally comes out from cruel heart and pierces through the heart of a person. The tip of a thorn is coloured red with the blood of other people. By seeing this red colour, the thorn thinks that it is also coloured like flowers. But who should tell that the seed has mixed his status with the dust and coloured flower has been made, but the thorn has become coloured by ruining others. The colour of thorn is borrowed but that of flower is its own.

Therefore flower smiles every where and in every condition:-

ਯੇ ਸ਼ਾਖੇ ਗੁਲ ਪੇ ਹੋਂ ਯਾ ਕਿਸੀ ਕੀ ਮੱਈਅਤ ਪੇ,
ਚਮਨ ਕੇ ਫੂਲ ਤੋ ਆਦੀ ਹੈਂ ਮੁਸਕ੍ਰਾਨੇ ਕੇ।
*Ye Sakhae Gul pae Hon Ya Kisi Ki Maeeat Pai,*
*Chaman Ke Phool To Aadi Hain Muskranae Ke.*

In the end thorn begins to prick the athiest also and gets pain from the thorns sown by him.

ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥
sakat har ras saad n janiaa tin antar houmai kandaa hae.
*The wicked shaaktas, the faithless cynics,*

*do not know the Taste of the Lord's Sublime Essence.*
*The thorn of egotism is embedded deep within them.*
ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥੨॥
(ਅੰਕ ੧੩)

jion jion chalaeh chubhai dukh paavaeh
jamkaal sehaeh sir danddaa hae.||2||(page 13)
*The more they walk away, the deeper it pierces them,*
*and the more they suffer in pain, until finally,*
*the Messenger of Death smashes his club*
*against their heads.*

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## *Golden Age And Dark Age*

Truth is without enmity. Truth is fearless. Truth is the spring of bliss. Truth is radiancy. Truth is eternal music. Truth is nectar. Therefore, there has been a desire from the very begining for the attainment of Truth. Superior persons, who are called religious persons, saints and spiritual guides, have been trying to manifest truth in the human being's life. Lie is opposite of truth. Lie is warp and woof with lust, pain, agony, greed, enmity and opposition.

The solution of the problem of human life is seen in truth. Therefore the saints had been trying to bring such an era which could be called Golden age, era of truth (Satyug). Gurbani defines era of truth as under:-

ਸਤਜੁਗਿ ਸਚੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥
satjug sach kehai sabh koee.
*In the Golden Age of Sat Yuga, everyone spoke the Truth.*
ਘਰਿ ਘਰਿ ਭਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ ॥ (ਅੰਕ ੮੮੦)
ghar ghar bhagat gurmukh hoee. ( page 880)
*In each and every home,*
*devotional worship was performed by the people,*
*according to the Guru's Teachings.*

Many truthful persons worked hard to bring the era of truth, but truth remained a dream. Truth could not be brought in the human life. The eras (Yug) are based on the foundation of human life. The eras can be changed only if the people change, otherwise not. Sun, moon, stars, earth, air and water remain the same, but as the human beings change, so do the era:-

ਸੋਈ ਚੰਦੁ ਚੜਹਿ ਸੇ ਤਾਰੇ ਸੋਈ ਦਿਨੀਅਰੁ ਤਪਤ ਰਹੈ ॥
soee chand charhae sae tarae soee dineear tapat rehai.
*The same moon rises, and the same stars;*
*the same sun shines in the sky.*
ਸਾ ਧਰਤੀ ਸੋ ਪਉਣੁ ਝੁਲਾਰੇ ਜੁਗ ਜੀਅ ਖੇਲੇ ਥਾਵ ਕੈਸੇ ॥੧॥(ਅੰਕ ੯੦੨)
sa dharati so poun jhularae jug jeea khaelae thaav kaisae.||1||
(page 902)
*The earth is the same, and the same wind blows.*
*The age in which we dwell affects living beings,*
*but not these places.*

The Golden Age (Satyug) which had been mentioned in the ancient religious books, in that era a wicked person like Harnakash took birth. The enviornment, in which we are living, is called Dark Age (Kalyug), but the man desires Golden Age (Satyug). Soul is yearning for the Golden Age from the immemorial times. The religious persons of the Sanatan Dharam made hermitages and in them imparted education, truth and tried their best to bring in the Golden Age. Through temples, religious books and sermons continuous efforts are going on. But Dark Age (Kalyug) has come.

Where truth is predominant and falsehood is nominal only, such an era has been called Golden Age (Satyug). But at present this era is only a dream, because life is full of lie and truth has become a dream.

Guru Nanak Dev ji has explained the four eras in this way- when the purpose of life is religion (Dharam) or righteousness, aim is also religion or righteousness and the means of attainment is to have contentment, then comes the Goldern Age (Satyug):-

ਸਤਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ ॥ (ਅੰਕ ੪੭੦)

satjug rath santokh kaa dharam agai rathvaahu.(page 470)

*In the Golden Age of Sat Yuga,*
*contentment was the chariot and righteousness the charioteer.*

When the purpose of life is to have power, the aim is also to have power and the means to have these is celibacy, then the silver age of Hindu mythology (second era) has come.

ਤ੍ਰੈਤੈ ਰਥੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ ॥

taraetai rath jatai kaa jor agai rathvaah.

*In the Silver Age of Traytaa Yuga,*
*celibacy was the chariot and power the charioteer.*

If the aim of life is high character, then means are penance.

ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ ॥

duaapar rath tapai kaa sat agai rathuvaah.

*In the Brass Age of Dwaapar Yuga,*
*penance was the chariot and truth the charioteer.*

When the aim of life is wealth and the means to get it is lust, it is then the era of Dark Age (Kalyug).

ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ ॥੧॥ (ਅੰਕ ੪੭੦)

kaljug rath agan kaa koorr agai rathvaah.||1||(page 470)

*In the Iron Age of Kali Yuga,*
*fire is the chariot and falsehood the charioteer.*

Because now the destination of life is wealth, aim is to have wealth, in this way the lust has dominated in a horrible way. All the sins, distresses and agonies are united with lust and falsehood. Therefore, the present environment is the Dark Age (Kalyug). The fire of lust has burnt the garden of human life into ashes:-

ਦਾਵਾ ਅਗਨਿ ਬਹੁਤੁ ਤ੍ਰਿਣ ਜਾਲੇ ਕੋਈ ਹਰਿਆ ਬੂਟੁ ਰਹਿਓ ਰੀ ॥(ਅੰਕ ੩੮੪)
daavaa agan bahut trin jaalae koee hariaa boott rahiou ree.
(page 384)
*The forest fire has burnt down so much of the grass;*
*how rare are the plants which have remained green.*

And:-

ਕਿਝੁ ਨ ਬੁਝੈ ਕਿਝੁ ਨ ਸੁਝੈ ਦੁਨੀਆ ਗੁਝੀ ਭਾਹਿ ॥
kijh n bujhai kijh n sujhai duneeaa gujhee bhaae.
*I know nothing; I understand nothing.*
*The world is a smouldering fire.*

ਸਾਂਈਂ ਮੇਰੈ ਚੰਗਾ ਕੀਤਾ ਨਾਹੀ ਤ ਹੰਭੀ ਦਝਾਂ ਆਹਿ ॥੩॥(ਅੰਕ ੧੩੭੮)
saneen maerai changaa keetaa
naahee ta ham bhee dhajhaan aahi.||3||(page 1378)
*My Lord did well to warn me about it; otherwise,*
*I would have been burnt as well.*

How to save the man from this fire of falsehood (longing for wealth)? The learned people have given different reasons on this subject. To make this dream a reality, efforts are going on in the Sikh religion. After prayer (Ardas) we sing aloud:-

ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ ਆਕੀ ਰਹੈ ਨ ਕੋਇ।
*Raj Karegaa Khalsa Aakee Rahae Na Koae.*

If the political power is in the hands of truthful people, then the Golden Age (Satyug) can be brought into existence:-

ਰਾਜ ਬਿਨਾਂ ਨਹਿੰ ਧਰਮ ਚਲੇ ਹੈਂ।
ਧਰਮ ਬਿਨਾ ਸਭ ਦਲੇ ਮਲੇ ਹੈਂ।
*Raj Bina Naih Dharam Chalae Hain.*
*Dharam Bina Sabh Dalae Malae Hain.*

It has been observed that if someone has got power to govern, he is devoid of truth. He, who has truth, has no power to gov-

ern. If the person with power has no truth, he will become corrupt. Generally people after getting power, become corrupt. The talk of gentleness and justice is only so far as the power is not with the person. On acquiring power the mentality becomes corrupt.

When the ruler becomes corrupt, then the society also becomes corrupt. When the society (the people) become corrupt, then the Golden Age (Satyug) is only a dream. The Dark Age (Kalyug) settles with full calamity.

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## *Power And Prestige*

Power and prestige are closely linked. Prestige circumambulate around power. If a person is powerless, he is naturally humble. The country which is powerless or a nation is powerless, that country and nation will be modest. Therefore at the deep inner level, man has a desire to become powerful because without power, respect remains far away.

ਮਾਨੁ ਮਾਂਗਉ ਤਾਨੁ ਮਾਂਗਉ ਧਨੁ ਲਖਮੀ ਸੁਤ ਦੇਹ॥੧॥(ਅੰਕ ੧੩੦੮)
maan maago taan maago dhan lakhmee sut daeh||1||
(page 1308)

*I beg for honor, I beg for strength;*
*please bless me with wealth, property and children.*

Power is of many types, e.g., power of body, power of wealth, power of education and knowledge, political power and mental strength etc. Power is got according to one prescribed rule only. Let us take first the physical power: Wrestlers have got this power, therefore wrestlers are respected very much in the world. Wrestlers are honoured in every country at the national level. In our country the title of 'Bharat Kesari' is awarded. The titles of 'Rustamae Hind' are awarded. Power of any type and every type impresses. By taking a nourshing food and digesting it by exercise, a wrestler makes his body hale and hearty and sturdy. Such a body impresses very much. The wrestlers also have disciples and they are taken in procession. People spend time and money to go and see wrestling tournaments in an arena. No internal purity is obtained with this power and often wrestlers are seen as non-combatants.

Next to the power of body, is the power of wealth. In the human world, particularly in this era, wealth has great importance. Even a weak, foolish and ugly person can receive much respect due to his wealth. Many people, by remaining in attendance, become Yes-men. A wealthy person, with the help of his wealth, becomes respectable in every congregation. In reality, this respect is for the wealth:-

ਕਉਨ ਵਡਾ ਮਾਇਆ ਵਡਿਆਈ ॥ (ਅੰਕ ੧੮੮)
koun vaddaa maaeiaa vadiaaee.(page 188)
*Who is great by the greatness of Maya?*
It is difficult for a poor person to get respect:-

ਨਿਰਧਨ ਆਦਰੁ ਕੋਈ ਨ ਦੇਇ ॥
nirdhan aadar koee n daee.
*No one respects the poor man.*

ਲਾਖ ਜਤਨ ਕਰੈ ਓਹੁ ਚਿਤਿ ਨ ਧਰੇਇ ॥੧॥ ਰਹਾਉ ॥ (ਅੰਕ ੧੧੫੯)
laakh jatan karai ouhu chit n dharaee .||1||Pause||(page 1159)
*He may make thousands of efforts,*
*but no one pays any attention to him.*

After the power of wealth, the political power has got a special place. Some body has a post of minister. Then every where salutations start. A statement given by him is considered a voice from the heaven by the newspapers editors and is published on the front page. Radio and television will broadcast his statement. Lakhs of people will gather to listen, even though that statement is below the general level. Generally the talks are very ordinary. Many times these are even below the ordinary level, but people will explain those talks. Actually in the talks there is no newness and greatness. But due to the political power even these useless and without truth talks get respect. Some where he will be called 'Bharat Ratan'(Jewel of India) and else where he will be called as the respect of country. Where as, why a gem, he may be inferior to a stone. And just possible he may sell the respect of the country. But there is lot of respect because he is the ruler. He has the political power. We clearly see that when this power is gone, then the respect also goes and like the cow of the cow-tendering-shelter tries here and there. The soul does not get purified with any type of power.

In the Nature's sphere brain power has its own place Literator, poet, writer and philosopher have their own places, with the help of his knowledge power he becomes the decoration of the congregation. In the world of human beings his compositions are respectful even after his death. The learned persons in the court of king Akbar were addressed as jewels by Akbar. Birbal, Mullan Do-Piaza, Janaab Faizi, Rahim Khan Khana, Raja Maan Singh and Tan Sen have special place in them. But even with the power of

wisdom no one can become meditator (Bhagat). Rather many poets and philosophers degrade to a level even lower than that of ordinary persons. The whole life of the great philosopher-poet of Urdu language Iqbal was drenched in the bottle of wine. Iqbal gave the idea of the partition of India. People with excellence in brain, writing and speaking powers have been often seen doing black misdeeds, but with the help of the power of knowledge they receive respect every where.

Then comes the power of art. The art means some skill or talent, viz., music, iconography, painting, dance etc. An expert in any of these arts must be respected. Art is worshipped every where in the world. In our country the identification of supermen (Avtars) is due to Art only. Some one was considered to have fourteen arts (Choudan Kala) and some one had sixteen arts (Solan Kala). The reach of art is also upto the mental level. It does not shake the inner most consciousness. Yes, it does entertain one's self and that of the world. The power we get by repeating a distinctive name of God (Mantar) as per rule, along with some physical discipline is called mental power. With the help of this power man can walk on water and fly in the air. He also gets power to become visible or invisible.

Many mendicants by taking out ash from their hands or hairs make lakhs of people their followers. Snake charmers keep snakes under control by doing incantation. They remove the effect of venom of a snake or pain of the bite of scorpion by incantation. All this is due to the mental power which is acquired by repeating a distinctive name of God (Mantar). In our country, in the preceding centuries, the treatment of diseases was carried out with the help of distinctive names (Mantar). He, who has got power of incantation, is called snake charmer (Mandri). But with this power no internal purification is achieved. These types of Yogic powers or Mantar sidhis are unable to finish internal uneasiness. If by becoming subtle like an atom, some one is able to wander in the universe in a second, even then the spiritual bliss is not attained:-

ਪਰਮਾਣੋ ਪਰਜੰਤ ਆਕਾਸਹ ਦੀਪ ਲੋਅ ਸਿਖੰਡਣਹ ॥
ਗਛੇਣ ਨੈਣ ਭਾਰੇਣ ਨਾਨਕ ਬਿਨਾ ਸਾਧੂ ਨ ਸਿਧੁਤੇ ॥੨॥(ਅੰਕ ੧੩੬੦)

parmano parjant akaaseh deep loa sikhandaneh.
Gachhain nain bharain Nanak bina sadhu na sidhatae.||2||
(page 1360)

*Even if the mortal could reduce himself to the size of an atom,*
*and shoot through the ethers,*
*worlds and realms in the blink of an eye,*
*O Nanak, without the Holy Saint, he shall not be saved.*

Therefore Guru Gobind Singh have said that the Naam of God is the Supreme Mantar among mantars and Supreme Jantar (amulet) among jantars:-

ਨਮੋ ਮੰਤ੍ਰ ਮੰਤ੍ਰੰ॥ ਨਮੋ ਜੰਤ੍ਰ ਜੰਤ੍ਰੰ॥ (ਜਾਪ ਸਾਹਿਬ)
Namo Mantar Mantrang. Namo Jantar Jantarang.(Jap Sahib)

The Zenith of power is Gods Name. On acquiring Naam, all the powers bow. Yogis had asked Guru Nanak which power had brought him upto this status, to which he replied that:-

ਗੁਰਬਾਣੀ ਸੰਗਤ ਬਿਨਾਂ ਦੂਜੀ ਓਟ ਨਹੀਂ ਹੈ ਰਾਈ॥
Gurbani Sangat Bina Duji oot nahin hai raee.

When a person gets the power of Naam, then all other powers, viz., power of body, power of wealth, political power, mental power and the power of Art come and bow at his feet. Man gets true respect and proper happiness with this True Power.

ਤੁਝੁ ਊਪਰਿ ਮੇਰਾ ਹੈ ਮਾਣਾ ਤੂਹੈ ਮੇਰਾ ਤਾਣਾ ਰਾਮ ॥ (ਅੰਕ ੭੭੯)
tujh upar maeraa hai maanaa toon hain maeraa tana raam
(page 779)
*I take pride in You; You are my only Strength, Lord.*

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## *Poet And Poetry*

Poetry is prominent in fine arts. Therefore poet has got a special status. The art of poetry is generally bestowed on a sentimental person. Poet has got a unique place in the world of beauty and knowledge. As much knowledge a poet has got about the beauty, no one else has got that much. He, who has got no knowledge of beauty, will not like poetry. He, who has got no tenderness in his inner-self, remains bereft of sweetness of music. He who is not worshipper of Nature, will have no taste for painting.

As the knowledge of beauty makes a poet handsome, so the poet describes the creation of the Creator in such words, that have got tremendous effect on the hearts of human beings. Poets are of two types. One are those who create poetry from their imagination. The others are those, from whom poetry gushes out from the deep layer of their souls. To write poetry based on imagination is just like taking out water from the well with the help of string and bucket. Poetry coming out from the depth of the soul is like water flowing out of the spring. Sometimes the water of well is also of foul smell, saltish, sour or tasteless. But the water of the spring is very pure, white, tasty and beneficial. Therefore in whom if a poetry comes out of the deep layer of their souls, they are called saints, religious persons (Rishis), sages, mendicants and spiritual Guides.

Even otherwise the meaning of rishi is poet. Those, who have composed religious books in poetry, are called Rishis. Those, who have composed literary works in poetry, are called poets. If a poet moves one step forward, he becomes rishi. There is every possibility of a poet upgrading to be a Rishi. Therefore many times we call rishis as poets. Maha Kavi Santokh Singh, Kavi Tagore, Kavi Tulsi Dass, Kavi Sunder and Kaisho, fifty-two Kavis of Guru Gobind Singh and Bhai Nand Lal are equal to rishis.

There is a special place for Mir and teacher Amir Khusro

in the Urdu poetry. Poet is the viewer of beauty from the creation of the Creator:-

ਕਮਲ ਨੈਨ ਅੰਜਨ ਸਿਆਮ ਚੰਦ੍ ਬਦਨ ਚਿਤ ਚਾਰ ॥
kamal nain anjan siaam chander badan chit chaar.
*My Lord has lotus-eyes; His Face is so beautifully adorned.*
ਮੂਸਨ ਮਗਨ ਮਰੰਮ ਸਿਉ ਖੰਡ ਖੰਡ ਕਰਿ ਹਾਰ ॥੧੦॥(ਅੰਕ ੧੩੬੪)
musan magan maram sion khand khand kar haar.||10||
(page 1364)
*O Musan, I am intoxicated with His Mystery.*
*I break the necklace of pride into bits.*

- - -

ਤੇਰੇ ਬੰਕੇ ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ ॥
taerae bankae loein dant reesaalaa.
*Your eyes are so beautiful, and Your teeth are delightful.*
ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮੜੇ ਵਾਲਾ ॥
sohnae nak jin lamrhae vaalaa.
*Your nose is so graceful, and Your hair is so long.*
ਕੰਚਨ ਕਾਇਆ ਸੁਇਨੇ ਕੀ ਢਾਲਾ ॥
kanchan kaaeiaa sueinae kee dhaalaa.
*Your body is so precious, cast in gold.*

- - -

ਤੇਰੀ ਚਾਲ ਸੁਹਾਵੀ ਮਧੁਰਾੜੀ ਬਾਣੀ ॥
taeree chaal suhaavee madhuraarree baanee .
*Your walk is so graceful, and Your speech is so sweet.*
ਕੁਹਕਨਿ ਕੋਕਿਲਾ ਤਰਲ ਜੁਆਣੀ ॥ (ਅੰਕ ੫੬੭)
kuhkan kokilaa taral juaanee.(page 567)
*You coo like a songbird, and your youthful beauty is alluring.*

Guru Gobind Singh ji describes the wised spread beauty of the Creator as under:-

ਕਹੂੰ ਫੂਲ ਹ੍ਵੈ ਕੇ ਭਲੇ ਰਾਗ ਫੂਲੇ, ਕਹੂੰ ਭੰਵਰ ਹੋਇਕੇ ਭਲੀ ਭਾਂਤ ਫੂਲੇ॥
ਕਹੂੰ ਪਵਨ ਹ੍ਵੈ ਕੇ ਬਹੇ ਬੇਗ ਐਸੇ, ਕਹੇ ਮੋਹ ਨਾ ਆਵੈ ਕਥੂੰ ਤਾਹਿੰ ਕੈਸੇ॥
*Kahun Fool Hwai Ke Bhalae Raag Foolae.*
*Kahun Bhanwar Howai ke Bhalee Bhant Foolae.*
*Kuhu Pawan Hawai Ke Bahae Baig Aisae.*
*Kahae Moh Na Aawae Kahun Tanhe Kaisae.*

It has been agreed that the art of poetry has got nine tastes, out of which Bravery Ras, Pathos Ras, Wonderful Ras and Eroticism have their unique forms.

All the nine tastes are available in complete form in Guru Granth Sahib:-

ਸੁਪਨੈ ਆਇਆ ਭੀ ਗਇਆ ਮੈ ਜਲੁ ਭਰਿਆ ਰੋਇ ॥

supanai aaeiaa bhee gaeiaa main jal bhariaa roe.

*In a dream, He came, and went away again;*
*I cried so many tears.*

ਆਇ ਨ ਸਕਾ ਤੁਝ ਕਨਿ ਪਿਆਰੇ ਭੇਜਿ ਨ ਸਕਾ ਕੋਇ॥(ਅੰਕ ੫੫੮)

aae n sakaan tujh kan piaarae bhaej na sakaan koe.(page 558)

*I can't come to You, O my Beloved,*
*and I can't send anyone to You.*

- - -ਸੁਣਿ ਨਾਹ ਪਿਆਰੇ ਇਕ ਬੇਨੰਤੀ ਮੇਰੀ ॥

sun naah piaarae eik baenantee maeree

*Please listen, O my Beloved Husband Lord, to my one prayer.*

ਤੂ ਨਿਜ ਘਰਿ ਵਸਿਅੜਾ ਹਉ ਰੁਲਿ ਭਸਮੈ ਢੇਰੀ ॥(ਅੰਕ ੧੧੧੧)

toon nij ghar vasiarraa houn rul bhasamai dhaeree.(page 1111)

*You dwell in the home of the self deep within,*
*while I roll around like a dust-ball.*

- - -

ਦਹ ਦਿਸ ਛਤ੍ਰ ਮੇਘ ਘਟਾ ਘਟ ਦਾਮਨਿ ਚਮਕਿ ਡਰਾਇਓ ॥

daeh dis chatar maegh ghatta ghatt daman chamak daraeiou.

*In the ten directions,*
*the clouds cover the sky like a canopy;*
*through the dark clouds, lightning flashes,*
*and I am terrified.*

ਸੇਜ ਇਕੇਲੀ ਨੀਦ ਨਹੁ ਨੈਨਹ ਪਿਰੁ ਪਰਦੇਸਿ ਸਿਧਾਇਓ ॥੧॥

saej eikaeli nid nahu naineh pir pardaes sidhaaeiou.||1||

*My bed is empty, and my eyes are sleepless;*
*my Husband Lord has gone far away.*

- - -

ਕਿਉ ਬਿਸਰੈ ਇਹੁ ਲਾਲੁ ਪਿਆਰੋ ਸਰਬ ਗੁਣਾ ਸੁਖਦਾਇਓ ॥

kion bisrai eihu lal piaro sarab gunaa sukhudaaeiou.

*How could I forget this Dear Beloved of mine?*
*He is the Giver of peace, and all virtues.*

ਮੰਦਰਿ ਚਰਿ ਕੈ ਪੰਥੁ ਨਿਹਾਰਉ ਨੈਨ ਨੀਰਿ ਭਰਿ ਆਇਓ ॥੨॥(ਅੰਕ ੬੨੪)

mandir char kai panth niharo nain nir bhar aaeiou.||2||(page 624)

*Ascending to His Mansion, I gaze upon His path,*
*and my eyes are filled with tears.*

Gurbani describe the God's Naam as Wonderful Ras:-

ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ ਗੁਲਾਲ ਰੰਗਾਰੈ ॥

bisam bisam bisam hee bhee hai lal gulal rangarai.

*I am wonder-struck, wonder-struck,*
*wonder-struck and amazed,*
*dyed in the deep crimson color of my Beloved.*

ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ ਜਿਉ ਚਾਖਿ ਗੂੰਗਾ ਮੁਸਕਾਰੈ ॥੨॥੧॥੨੦॥

kahu nanuk santan ras aaee hai
jio chaakh goongaa muskaarai.||2||1||20||(page 1302)

*Says Nanak, the Saints savor this sublime essence,*
*like the mute, who tastes the sweet candy, but only smiles.*

Eroticism has a unique place in Dasam Granth. There is a very lovely verse in Krishna Avtar. Radha goes to see Sri Krishan ji. When she goes out at night in the Moonlight by wearing white sari, a necklace of pearls and silver pendant of ear ring, then it appears that she has become the form of Moonlight.

ਸੇਤ ਧਰੇ ਸਾਰੀ ਬਿਖਭਾਨ ਕੀ ਕੁਮਾਰੀ,
ਜਸ ਹੀ ਕੀ ਮਨੋ ਬਾਰੀ ਐਸੀ ਰਚੀ ਹੈ ਨਕੋਦਈ।
ਰੰਭਾ ਉਰਵਸ਼ੀ ਓ ਸਚੀ ਸੋ ਮਧੋਧਰੀ ਪੇ,
ਐਸੀ ਪ੍ਰਭਾ ਕਾਂਕੀ ਜਗ ਬੀਚ ਨ ਕਛੂ ਭਈ।
ਮੋਤਿਨ ਕੇ ਹਾਰ ਗਰੇ ਡਾਰ ਰੁਚ ਸੋਂ ਸੰਵਾਰ,
ਕਾਨ ਜੂ ਪੇ ਚਲੀ ਕਵਿ ਸ਼ਾਮ ਰਸ ਕੇ ਲਈ।
ਸੇਤੇ ਸਾਜ ਸਾਜ ਚਲੀ ਸਾਂਵਰੇ ਕੀ ਪ੍ਰੀਤ ਕਾਜ,
ਚਾਂਦਨ ਮੇਂ ਰਾਧਾ ਮਾਨੋ ਚਾਂਦਨੀ ਸੀ ਹੋਇ ਗਈ।

(ਦਸਮ ਗ੍ਰੰਥ, ਕ੍ਰਿਸ਼ਨਾ ਅਵਤਾਰ)

*Sait Dharey saree Bhikhbhan ki kumari.*
*Jas hee ki mano baree aisee rachi hai nakdaee.*
*Ranbha urvashi ou sachi so madhodhri pae,*
*Aiasee prabha kanki jag beech na kachuu bhaee.*
*Motin ke har garey daar ruch soun sanwar,*
*Kaan juu pae chali kav sham ras ke laee.*
*saetae saj saj chali sanvrey ki preeet kaaj,*
*chandan main radha mano chandni si hoae gaee.*

*(Dasam Granth Krishana Avtar)*

When every step of life becomes orderly, then the words coming out of tongue are so methodical that they come out as a poem.

Sri Guru Gobind Singh ji Maharaj used to call himself poet (Kabio Bach).

Sri Guru Nanak Dev Ji accepted himself as a poet.

Poet is the supreme form of all the creation of the Creator, who describes the creation of the Creator in supreme form, by listening which soul becomes astonished.

*****

## *Behaviour And Views*

The real form of a person is his views. By taking views from his parents, teachers and company, he builds the outline of his thoughts. Mental impressions of the previous births also give birth to thoughts. The assumption of thoughts changes every other day because the life-channel depends upon ideology. Life changes due to a change in views. It is easy to swim along with the flow of the water. It is difficult to go in the opposite direction. Which way of thinking is forceful, life goes along that way. It is difficult for a man to change uptil that time unless his views change. Indeed, the views of a person are his subtle body.

ਤਸਵੀਰ ਉਮੀਦੋਂ ਕੀ ਆਈਨਾ ਮਲਾਲੋਂ ਕਾ।
ਇਨਸਾਂ ਜਿਸੇ ਕਹਿਤੇ ਹੈਂ ਮੁਹੱਸ਼ਰ ਹੈ ਖ਼ਿਆਲੋਂ ਕਾ।

*Tasveer Umeedon Ki Aaeena Malaalon Ka.*
*Insan Jisae Kehtae Hain Muhashar Hai Khialon Ka.*

On the basis of weak views, it becomes difficult to lead a life. In the strong flow of views, whether bad or good, the life also starts flowing in that direction. Whether the direction of flow of the stream is towards East or West, but the velocity on which side is fast and deep, it is difficult for a person to go against that strong and deep flow.

At present in our eastern country, the flow of Western thought is very intense and deep. Life is changing into Western civilisation. East has started going towards West.

The flow of views has been equated with the flow of water because both have same qualities. The water flows downwards and the thoughts also go downwards. Water is taken up with the help of devices. The thought is taken to a higher level with the help of penance, discipline and holy assembly. Virtues and vices in their basic form are a way of thinking only. Therefore chaste people have urged to acquire good thoughts.

ਉਰ ਧਾਰਿ ਬੀਚਾਰਿ ਮੁਰਾਰਿ ਰਮੋ ਰਮੁ
ਮਨਮੋਹਨ ਨਾਮੁ ਜਪੀਨੇ ॥ (ਅੰਕ ੬੬੮)

ur dhar bichar murar ramo rum
manmohan naam japinae.(page 668)
*Enshrine the Lord within your heart,*
*and contemplate Him.*
*Dwell upon Him, reflect upon Him,*
*and chant the Name of the Lord, the Enticer of hearts.*

Only forceful thoughts take the form of character. As a seed does not sprout in an unfavourable atmosphere, so also to make the thoughts evident, a proper atmosphere is required.

The worship of Guru Granth Sahib is the worship of thoughts. The meaning of the worship of thoughts is that we should accept the views of Guru ji willingly.

ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਥਾਇ ਪਾਵੈ
ਜਿਨ ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ ॥੧॥ (ਅੰਕ ੬੬੯)

gaaviaa suniaa tin kaa har thaae paavai
jin satgur kee aagiaa sat sat kar maanee.||1|| (page 669)
*Their singing and listening is approved by the Lord;*
*they accept the Order of the True Guru as True, totally True.*

Vowing before Guru Granth Sahib also means that we should place our wisdom before Guru ji and adopt the wisdom of Guru ji:-

ਗੁਰ ਕੀ ਮਤਿ ਤੂੰ ਲੇਹਿ ਇਆਨੇ ॥
gur kee matt toon laehi eiaanae.
*Take the Guru's advice, you ignorant fool;*
ਭਗਤਿ ਬਿਨਾ ਬਹੁ ਡੂਬੇ ਸਿਆਨੇ ॥ (ਅੰਕ ੨੮੮)

bhagat binaa baho doobae siaanae.(page 288)
*without devotion, even the clever have drowned.*

A person can earn money by his intellect, but not religion. In order to follow religion, it is very essential to acquire the wisdom of Guru ji, but a person hesitates to adopt the views of Guru ji. The reason is that a person can drink, gamble, steal or do adultery according to his own way of thinking but on adopting Guru ji's way of thinking he has to abandon all these vices. In one's own views, there is world, but God is present in the views of Guru ji.

Many times it so happens that a person accomodates noble views in his mind but hesitates to disclose these views through good

conduct. Due to this seeds of noble views decay and are not useful. The rotten seed does not sprout. If the noble views are not actualized for a long time, then these views become dead like a scald field. When views and conduct are in harmony, only then there is a balance and bliss in the life. Some times it so happens that character looks fine but views are not noble. Such a character has no roots and the plant of such a character dries up quickly. Sometimes it is the other way round. The thinking is very pure but there is laziness in putting forth the thoughts.

When character and conduct are similar, then the real form becomes visible. Guru Nanak Dev ji advised Sajjan not to cheat in the garb of a gentleman. When you cheat as a gentleman, many people are deceived. If the thoughts are mean but one presents a good conduct, then it is poison which is coated with sugar.

When according to pure thinking, the life is manifested in the true form, then every action of pure thoughts becomes a relationship with God.

*****

## *Kindness and Duty*

Kindness and duty are closely linked. By talking about kindness duty comes to mind naturally. There is an idea in the unconscious mind that kindness and duty are deeply interlinked. Duty is to give life a tradition. To live in such a way that none should be hurt from my life. This is only possible when life will have a code of conduct.

Kindness has given birth to duty:-

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥

dhoul dharam daeiaa kaa poot.

*The mythical bull is Dharma, the son of compassion;*

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥ (ਜਪੁ ਜੀ ਸਾਹਿਬ)

santokh thaap rakhiaa jin soot.(Jap ji Sahib)

*this is what patiently holds the earth in its place.*

According to poet Tulsi Dass kindness is the origin of duty and pride is the origin of sin:-

ਦਯਾ ਧਰਮ ਕਾ ਮੂਲ ਹੈ ਪਾਪ ਮੂਲ ਅਭਿਮਾਨ।
ਤੁਲਸੀ ਦਯਾ ਨ ਛੋੜੀਏ ਜਬ ਲਗ ਘਟ ਮੇਂ ਪ੍ਰਾਨ।

*Daiya Dharam Ka Mool Hai Pap Mool Abhimaan.*
*Tulsi Daiya Na Chhorhiae Jab Lag Ghat Mein Paraan.*

Duty took birth from kindness and contentment from Duty. Kindness is on the right side of Duty and contentment is on the left side. We can also say that kindness is the mother and contentment is the father. Service takes birth from kindness and meditation takes birth from contentment. As and when a person gets engrossed in service and does meditation alongwith service, then the duty gets decorated. If we take out kindness and meditation from duty then duty becomes dead like a corpse. Foul smell of enmity and hostility comes out of such religious people. It is very difficult to sit near such religion people who are blank from kindness and contentment. The glimpse of kind-hearted person is equivalent to a bath in sixty eight pilgrimage places:-

ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥ (ਅੰਕ ੧੩੫)

athsath teerath sagal punn jeea daeiaa parvaan.(page 135)
*Be kind to all beings-*
*this is more meritorious than bathing at the sixty-eight sacred shrines of pilgrimage and the giving of charity.*

A service done without kindness is a business, is a politics. A politician also cheats the people by saying that he would serve the country and society. There is selfishness in the service by a politician. There is a bliss in the service done by a kind hearted person. A service coming out of kindness gives birth to the bliss. Meditation without contentment is hypocrisy and the hypocrisy produces pride.

The kindness, which can not give birth to service, is barren. The mendicants of the Jain sect have got barren kindness. Their kindness is without service. Jain hermits are generally proudy and pride is the origin of sin.

In the present world kindness is becoming extinct. When there is no kindness, where will be duty. With the departure of duty, contentment automatically goes away. This chain may be linked like this--where there is kindness, there is service; where there is service, there is duty; where there is duty, there is contentment; where there is contentment, there is meditation; where there is meditation (Simran), there is God Himself.

*****

## *Yogi And Luxurious*

The meaning of the word 'Yog' is join, add. On the basis of this word 'Yog' a very big 'Yog-Mat' had come up. If by working, a soul was to be united with God, such a person was called 'Karam-Yogi'. The one, who wanted to unite with God with the help of knowledge, was called 'Gian-Yogi'. If union was to be made in normal way, it was called 'Sehaj Yog'. The person, who has united political power with Yog, is called 'Raj-Yogi'.

But in Yog-Mat, there is one more branch called 'Hath Yog'. A person in union with God is called 'Yogi'. Yog is not the name of any dress, garb or sect. Due to the acquirement of spiritual power by doing Yoga, Yogis were called 'Sidh'. Guru Nanak Dev ji had a long discussion with Sidhs and Yogis. These so called Yogis for doing (ਹਠ ਨਿਗ੍ਰਹਿ) 'Hath Nigreh' were called 'Yogi'. They began to explain the methods of Yog in the following way:-

*Yogi:*

ਹਾਟੀ ਬਾਟੀ ਰਹਹਿ ਨਿਰਾਲੇ ਰੂਖਿ ਬਿਰਖਿ ਉਦਿਆਨੇ ॥
haattee baattee rehaeh niraalae rookh birakh oudiaanae.
*Away from stores and highways,*
*we live in the woods, among plants and trees.*

ਕੰਦ ਮੂਲੁ ਅਹਾਰੋ ਖਾਈਐ ਅਉਧੂ ਬੋਲੈ ਗਿਆਨੇ ॥
kand mool ahaaro khaaeeai aoudhoo bolai giaanae.
*For food, we take fruits and roots.*
*This is the spiritual wisdom spoken by the renunciates.*

ਤੀਰਥਿ ਨਾਈਐ ਸੁਖੁ ਫਲੁ ਪਾਈਐ ਮੈਲੁ ਨ ਲਾਗੈ ਕਾਈ ॥
teerath naaeeai sukh fal paaeeai mael n laagai kaaee.
*We bathe at sacred shrines of pilgrimage, and obtain the fruits of peace; not even an iota of filth sticks to us.*

ਗੋਰਖ ਪੂਤੁ ਲੋਹਾਰੀਪਾ ਬੋਲੈ ਜੋਗ ਜੁਗਤਿ ਬਿਧਿ ਸਾਈ ॥੭॥
gorukh poot Lohareepaa bolai jog jugat bidh saaee.|7|(page 938)
*Lohaareepaa, the disciple of Gorakh says,*
*this is the Way of Yoga.*

*Guru ji:-*

ਹਾਟੀ ਬਾਟੀ ਨੀਦ ਨ ਆਵੈ ਪਰ ਘਰਿ ਚਿਤੁ ਨ ਡੋਲਾਈ ॥

haattee baattee need n aavai par ghar chit n duolaaee.
*In the stores and on the road, do not sleep;*
*do not let your consciousness covet anyone else's home.*
ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਟੇਕ ਨ ਟਿਕਈ ਨਾਨਕ ਭੂਖ ਨ ਜਾਈ ॥(ਅੰਕ ੯੩੯)
bin naavai mun taek n tikee nanak bhookh n jaaee.(page 939)
*Without the Name, the mind has no firm support; O Nanak, this hunger never departs.*

The concentration of mind is the dwelling of solitude. The hunger is satisfied only by taking God's Name as a tuber. Yogis tried to motivate Guru ji to wear ear rings:-

*Question by Yogies:-*

ਦਰਸਨੁ ਭੇਖ ਕਰਹੁ ਜੋਗਿੰਦ੍ਰਾ ਮੁੰਦ੍ਰਾ ਝੋਲੀ ਖਿੰਥਾ ॥
darsan bhaekh karhu jogindraa mundraa jholee khinthaa.
*Wear the robes of the sect of Yogis who follow Gorakh;*
*put on the ear-rings, begging wallet and patched coat.*
ਬਾਰਹ ਅੰਤਰਿ ਏਕੁ ਸਰੇਵਹੁ ਖਟੁ ਦਰਸਨ ਇਕ ਪੰਥਾ ॥
baareh antar eaek sraevhu khutt darsan eik panthaa.
*Among the twelve schools of Yoga,*
*ours is the highest; among the six schools of philosophy,*
*ours is the best path.*

*Answer by Guru ji:-*

ਅੰਤਰਿ ਸਬਦੁ ਨਿਰੰਤਰਿ ਮੁਦ੍ਰਾ ਹਉਮੈ ਮਮਤਾ ਦੂਰਿ ਕਰੀ ॥
antar sabad nirantar mudra houmai mumta door karee.
*Let constant absorption in the Word of the Shabad deep*
*within be your ear-rings; eradicate egotism and attachment.*
ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਸਮਝ ਪਰੀ ॥
kaam krodh ahankar nivarai gur kai sabad su samajh paree.
*Discard sexual desire, anger and egotism,*
*and through the Word of the Guru's Shabad,*
*attain true understanding.*
ਖਿੰਥਾ ਝੋਲੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਨਾਨਕ ਤਾਰੈ ਏਕੁ ਹਰੀ ॥
khinthaa jholee bharpur rehiaa nanak tarai eaek haree.
*For your patched coat and begging bowl,*
*see the Lord God pervading and permeating everywhere;*
*O Nanak, the One Lord will carry you across.*
ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੀ ਨਾਈ ਪਰਖੈ ਗੁਰ ਕੀ ਬਾਤ ਖਰੀ ॥੧੦॥(ਅੰਕ੯੩੯)
saachaa saahib saachee naaee
parkhai gur kee baat kharee. ||10||(page 939)
*True is our Lord and Master, and True is His Name. Analyze it, and*
*you shall find the Word of the Guru to be True.*

Guru ji advised Bharthar Yogi, who had joined Yog Mat, to live in the world like a lotus in the water:-

ਜਲ ਮਹਿ ਉਪਜੈ ਜਲ ਤੇ ਦੂਰਿ ॥

jal maeh oupjai jal tae door.
*The lotus originates in the water,*
*and yet it remains distinct from the water.*
ਜਲ ਮਹਿ ਜੋਤਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥
jal maeh jot rehiaa bharpoor.
*Just so, the Divine Light pervades*
*and permeates the water of the world.*

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ਸੁਣਿ ਭਰਥਰਿ ਨਾਨਕੁ ਕਹੈ ਬੀਚਾਰੁ ॥
sun bharthar nanak kehai bichaar.
*Listen, O Bharthari Yogi - Nanak speaks after deliberation;*
ਨਿਰਮਲ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ ॥੮॥੧॥(ਅੰਕ ੪੧੨)
nirmal naam maeraa aadhaar.||8||1|| (page 412)
*The Immaculate Name is my only Support.*

Yog Mat had a special influence on the Indian thinking under whose influence kings like Gopi Chand and learned like Bharthar also become Yogis. Under its motivation many Sikh saints proudly let others call them Yogi.

After running away from the struggle in the world like fugitive, yogi got entrapped in the quagmire of Ridhi-Sidhis:-

ਸਿਧ ਛੁਪ ਬੈਠੇ ਪਰਬਤੀਂ
ਕਉਨ ਜਗਤ ਕੋ ਪਾਰ ਉਤਾਰਾ॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

Sidh Chhup Baithai Parbateen Koun Jagat Ko Paar Utara.
( Bhai Gurdas ji)

Guru ji many times went to Yogis to teach them the Philosophy of detached action.

It seems that the word 'Bhog'(enjoyment) has been derived from the word Bhag, i.e., to divide. Therefore whereas Yogi has been praised, there the luxurious has been censured.

He, who has detached himself from the Primal Power, God, has been called luxurious. When a person separates from his primary Power, then his main job remains to separate others also. He will split two hearts. He will divide two brothers in union. He will divide two communities in association. Whenever some one has chopped the hands of a person in the world that person will be luxurious, because luxurious enjoys in breaking / separating.

Moulana Rum has written a lovely story in his compilation. One shepherd while grazing his sheep, came to the corner of a city. He was alone and a few sheep was his capital. Trees of the forest were his house. On the corner of the city, there was a religious place wherein the sermon was going on. He began to listen the sermon. The

preacher was saying, "God is one, He has no house, He has no partner". He was very much pleased to hear this. He said that God is like me only. I have also no companion, no house and I am also alone. By keeping this in mind, he returned to the forest.

After milking the sheep and making the bread of millet, he sat under a tree and said, "O God, come now and eat with me, because you are like me. That lecturer has not told whether You have sheep or not. Then, O God, I also know the use of medicinal herbs. If by chance You fall sick, I will cure. If Your shirt gets torned, I will sew it. Whenever You feel hungry, I will prepare bread. I also know how to repair shoes, I will do that also." He was calling God with such a prayer:

ਤੂ ਕੁਜਾਈ ਤਾਂ ਸ਼ਵਮ ਮਮ ਚਾਕਰਦ।

*Tu Kujaee Tan Shawam Mam Chakard.*

Where are You? Come, I will serve You.

At that time, Lord Moses was passing by. He became angry and said, "Do you think God is pauper. Does He get fever, so that you may give Him medicinal herbs". Hearing this Lord Moses became angry. After slapping him twice, the Lord went up to the hill 'Koh Tur'. When at night he sat for meditation, he could not concentrate on God. Even after immense try, when he was unable to contemplate, he prayed, "O God: what mistake I have done? Why today communion with You is not possible? There was oracle, " You will not be able to commune, today you have disunited a person in communion. You were sent to the world to unite people with Me, not for disuniting?"

ਤੂੰ ਬਰਾਇ ਵਸਲ ਕਰਦਨ ਆਮਦੀ।
ਨੇ ਬਰਾਏ ਫਸਲ ਕਰਦਨ ਆਮਦੀ।

*Tun Baraae Vasal Kardan Aamdi.*
*Ne Baraae Fasal Kardan Aamdi.*

A heart-breaker remains disunited with God:-

ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀ ਦਾ ॥੧੩੦॥(ਅੰਕ ੧੩੮੪)

jae too pireeaa dee sik hiaao n thaahae kehee daa.||130||
(page 1384)

*If you desire your Beloved, then do not break anyone's heart.*

Luxurious, by indulging in immoral deeds, weakens his body, then it is easier to disunite from God, communion is difficult.

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## *Pure And Dirty*

The clothes on the body become dirty, even if we do not want. While moving and working, the fine dust in the air falls on the body and clothes, and make them dirty. Then this dirt is clearly visible on the clothes. It has ill effect on the mind. Therefore, from the very beginning when the human beings had invented clothes, they had been washing these. Various types of material and soap were invented to wash clothes.

If this dirt is not washed, then the particles of dirt gather so much that only dirt is visible, not the cloth. There is mind in the body and there are various types of thought-waves, which fall on the mind and divert it towards thinking. This is very subtle dirt and can be seen only with an eye of sense. Cloth is washed with water and mind with Gurbani:-

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥
bhareeai hath pair tan daeh.
*When the hands and the feet and the body are dirty,*
ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥
paanee dhotai outras khaeh.
*water can wash away the dirt.*
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥
moot pleetee kaparr hoe.
*When the clothes are soiled and stained by urine,*
ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥
dae saboon leeai ouhu dhoe.
*soap can wash them clean.*
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥
bhareeai matt paapaa kai sung.
*But when the intellect is stained and polluted by sin,*
ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥(ਜਪੁ ਜੀ ਸਾਹਿਬ)
ouhu dhopai naavai kai rung. (Jap ji Sahib)
*it can only be cleansed by the Love of the Name.*

A person, with dirty clothes, when touches other people, makes their clothes also dirty. In the same way a man having filthy mind spreads filth by sitting near other people.

Therefore the truthful persons advise to remain aloof from bad company. Mind is not purified by clean body and clean clothes worn on the body:-

ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੈ ਮਨੁ ਹਛਾ ਨ ਹੋਇ ॥(ਅੰਕ ੫੫੮)
man mailai subh kish mailaa tan dhotai man hasha n hoe.
(page 558)
*When the mind is filthy, everything is filthy;*
*by washing the body, the mind is not cleaned.*

Some rare practitioner, who is dyed in love-sick colour washes his mind in the tank of congregation:-

ਧੋਬੀ ਧੋਵੈ ਬਿਰਹ ਬਿਰਾਤਾ ॥
dhobi dhovai bireh biratаа.
*The washerman washes, imbued with the Lord's Love.*
ਹਰਿ ਚਰਨ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ॥੨॥ (ਅੰਕ ੧੧੯੮)
har charan maeraa man raataa. ||2||(page 1198)
*My mind is imbued with the Lord's Lotus Feet.*

As from the cloud pure drop drops. But on the way the dirt particles in the air get mixed with it. Then it falls on the ground and become dirty by mixing with the clay. In the same way a new life comes from God, but on the way the dirt of previous mental impressions get mixed with it. Then on reaching this world, the dirt of the world stick in such a way that there is no awareness of the consciousness. If we see human being at present, then we have a glimpse of dirt. It has become difficult to have glimpse of human being. Only there is a vision of anger, enmity, opposition and greed.

Wherever we take a round in the world, dirt will stick. World itself is a mound of dirt:-

ਮੈਲਾ ਬ੍ਰਹਮਾ ਮੈਲਾ ਇੰਦੁ ॥
mailaa brahmaa mailaa ind.
*Brahma is polluted, and Indra is polluted.*
ਰਵਿ ਮੈਲਾ ਮੈਲਾ ਹੈ ਚੰਦੁ ॥੧॥
rav mailaa mailaa hai chand. ||1||
The sun is polluted, and the moon is polluted.
ਮੈਲਾ ਮਲਤਾ ਇਹੁ ਸੰਸਾਰੁ ॥
mailaa maltaa eihu sansaar.
*This world is polluted with pollution.*
ਇਕੁ ਹਰਿ ਨਿਰਮਲੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥੧॥ ਰਹਾਉ ॥(ਅੰਕ ੧੧੫੮)
eik har nirmal jaa kaa ant n paar.||1||Pause|| (page 1158)
*Only the One Lord is Immaculate; He has no end or limitation.*

*He, who has communed with God, has become pure.*

ਕਹਿ ਕਬੀਰ ਤੇਈ ਨਰ ਸੂਚੇ ਸਾਚੀ ਪਰੀ ਬਿਚਾਰਾ ॥੪॥੧॥੭॥(ਅੰਕ ੧੧੯੫)

keih kabir taeee nar soochae
saachee paree bichaaraa.||4||1||7||(page 1195)

*Says Kabeer, they alone are pure,*
*who have obtained pure understanding.*

There are subtle particles of dirt in the air. The drop of water, that becomes dirty on touching the ground, is a massive dirt. The dirt of the impressions of many births is more subtle. While living in the world, the dirt of evil deeds, that sticks is massive. The massive dirt is removed by attending congregations:-

ਸਾਧਸੰਗਿ ਮਲੁ ਲਾਥੀ ॥

saadh sung mal laathee.

*In the Saadh Sangat, the Company of the Holy,*
*filth is washed off.*

ਪਾਰਬ੍ਰਹਮੁ ਭਇਓ ਸਾਥੀ ॥ (ਅੰਕ ੬੨੫)

parbrahum bhaeiou saathee.(page 625)

*The Supreme Lord God has become our friend and helper.*

But the subtle dirt is of ego. It is due to the inner feeling-- 'I am doing'. This dirt is long, tedious and fine:-

ਹਉ ਮੈਲਾ ਮਲੁ ਕਬਹੁ ਨ ਧੋਵੈ ॥ (ਅੰਕ ੨੬੪)

ho mailaa mal kabhu n dhovai.(page 264)

*The ego is polluted by a filth which can never be washed off.*

Evil deeds become visible while doing. The extreme subtle ego is not visible. This dirt can not be removed without meditation.

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥

houmai deeragh rog hai daaroo bhee eis mahae.

*Ego is a chronic disease, but it contains its own cure as well.*

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥(ਅੰਕ ੪੬੬)

kirpa karae jae apnee taa gur kaa sabad kamahae.(page 466)

*If the Lord grants His Grace,*
*one acts according to the Teachings of the Guru's Shabad.*

By repeating continuously the Gur-Shabad (God's Name), this tedious dirt of ego is removed and in this way the conscience becomes pure and clear.

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## *Attribute of Darkness, Instinct of Passion, Element of Purity*

The stream of life in the world in flowing on the basis of these three qualities. The actions of a person become apparent from his natural qualities.

The life sketch of a person is made up of mental impressions of many births and then the life remains imprisoned in that life sketch. The meditation breaks that sketch and opens the gate of salvation. The life of a man with attributes of darkness is in ignorance. Gloom spreads in his life at all times. Excessive eating, more sleep and laziness are the foundation of his life. Due to these habits his body becomes ill and mind becomes immoral. He lags behind in the race of life. But he asks for the benefit very forcibly:-

ਸੇਵਾ ਥੋਰੀ ਮਾਗਨੁ ਬਹੁਤਾ ॥
saevaa thoree maagan bahutaa
*His service is insignificant, but his demands are very great.*

ਮਹਲੁ ਨ ਪਾਵੈ ਕਹਤੋ ਪਹੁਤਾ ॥੧॥ (ਅੰਕ ੭੩੮)
mehal n paavai kehto puhutaa.||1|| (page 738)
*He does not obtain the Mansion of the Lord's Presence, but he says that he has arrived there.*

To demand without doing action, is like an effort to produce tree without seed, and is like thinking of making a roof without foundation and walls. Angry person is made by his actions, but asks for benefit very forcefully. To remain lying in sleep and dream becomes the flavour of life and when such a person lags behind in the race of life, he pronounce the world and God as guilty. According to Prophet Mohammad Sahib, to give is duty and to ask for is a right.

It is the duty to do action and to ask for the fruit is a right. To ask for benefit without engrossing in action is like extracting oil

out of sand. Guru Ram Dass ji is giving the message of strong will for action. The first Lav (ਲਾਂਵ) is motivating for action:-

ਹਰਿ ਪਹਿਲੜੀ ਲਾਵ
ਪਰਵਿਰਤੀ ਕਰਮ ਦ੍ਰਿੜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥(ਅੰਕ ੭੭੩)
Har pehilari lav
parvirti karam drirraeia bal raam jeeo.(page 773)
*In the first round of the marriage ceremony,*
*the Lord sets out His Instructions*
*for performing the daily duties of married life.*

A person with attribute of darkness is inactive, but does not want to remain fruitless. How is there a benefit without any action? Therefore the life of a person having attribute of darkness, is passed in worries and sighs. Such a person always blames the world for his failure. To have a grievance and anger on the world becomes a part of his nature.

A person with an instinct of passion has a lot of activity, but is accompanied by a desire for benefit. The whole life is full of struggle. In this class politicians, businessmen, and other working and enterprising people can be included. All sown seeds do not reach upto the stage of fruitfulness. Therefore, if any action does not benefit, then a person of an instinct of passion becomes sorrowful. Why my hard work has not been successful? In this worry, many times he loses his balance of mind. He gets many types of diseases due to excessive activity of mind and body.

Where a person with an attribute of darkness is inactive, there the political person reaches the top of activity and excess always brings suffering:-

ਅਤੀ ਹੂ ਧਕਾ ਖਾਇ ॥ (ਅੰਕ ੧੪੮)
atee hoo dhakaa khaae.(page 148)
*They are beaten badly, and struck down.*

Excess brings tiredness. Tiredness brings monotony. Monotony results in tastelessness. Where excess comes, there suffering starts. If the strings of Sitar (Guitar) are tightened too much, then it becomes difficult to tune it. But if the strings are too loose, there will be no music. The production of music is in the middle. This art is not available with a person having attribute of darkness and also not with political person. Excess should be abolished in every part of life:-

ਅਤੀ ਸਰਬਤ ਬਿਵਰਜਤੇ

Atti sarbat bivarjatae.

And

ਅਤੀ ਹੂ ਧਕਾ ਖਾਇ ॥

atee hoo dhakaa khaae.

A person having an 'Element of Purity' gives a balance to life. He executes but has no desire for the fruit. He leaves it to God to give benefit.

It is very easy to shun action. But to have no desire for benefit is very difficult. A person with an 'element of purity' does not desire fruit, but links truth with action and leaves the benefit on truth. The truthful actions, without desire for fruit, give birth to pure faith:-

ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹਕਰਮ ॥

karam karat hovai nihkaram

*Performing good deeds, he does not seek rewards.*

ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ ॥ (ਅੰਕ ੨੭੪)

tis baisno kaa nirmal dharam.(page 274)

*Spotlessly pure is the religion of such a Vaishnaav.*

A person with an 'element of purity' has a life of restraint. His life has a high aim. He remains alert in his food, behaviour and thoughts. And with the help of truth he remains pure in food, behaviour and thoughts. He is always careful to have food as required by the body, and no one should be hurt by his action. His thoughts are very pure.

If his actions bear fruits, then he is very grateful. If there is no benefit, he always remains in His will. Because he does not consider himself as a doer of action, he leaves the feeling of 'doer'. He does not feel sorry for giving up the feeling of doer and due to unfruitfulness of the action. However, if his actions bear fruit, he does not lose senses because he has given up the feeling of self.

The face of a person with an element of purity always looks fresh and pure. He always looks bathed. A person with an instinct of passion is like a biting noon. There is happiness accompanied by fading. A person with an attribute of darkness is like a night. As all the blooming flowers fade in the evening at the setting

of the sun, and the petals close. Similarly the person with an instinct of darkness always remains drooped and self-centred.

A person with an element of purity is engrossed in truth. A day comes when he becomes a portrait of truth. If a person with an attribute of darkness does not try to change his nature, then by and by he becomes a person with devil's thoughts, and wastes his life. A person with an instinct of darkness has neither the fear of law nor of God. A person with an instinct of passion keeps himself safe from the clutches of law. But a person with an element of purity keeps the fear of Serene God in his heart and becomes pure.

ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ
ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ ਹਦੂਰੇ ॥(ਅੰਕ ੭੭੪)
nirmal bho paaeiaa
har gun gaaeiaa har vaekhai raam hadoorae.
(page 774)

*In the Fear of God, the Immaculate Lord,*
*sing the Glorious Praises of the Lord, and behold the Lord's Presence before you.*

The person with an element of purity has got the purest life by thinking God to be Omnipresent and by remaining in His fear.

*****

## *No And Yes*

There is a single word in all the languages of the world Na - No, None have nearly one form.

On saying 'No' a person gets a special pleasure. Pride gets satisfied. The proudy can say 'No' only. Sometimes to say 'No' can be for one's safety or compulsion. But basically 'No' comes out from pride only.

The proudy parents will refuse the demand of the child, it is not that they were unable to fulfil the demand or there was some compulsion. But there was a sort of pleasure in say 'No'and also showed their elderliness. Whosoever wants to show his elderliness or wants to suppress the other person, will fulfil his desire by saying 'No'.The servant asks if he can get his pay today. The landlord will immediately say 'No', you will get tomorrow. When a child wants to take permission for playing outside the house, the mother will say, "No, play inside the house."The servants of the Government of India, who are there for the service of the people and welfare of the country, when are approached for some work, will always say 'No'in the beginning. They first think to satisfy their ego. In saying 'No', there is hidden some self-interest, is obvious. When no self-interest can be accomplished, then there is no hesitation to say 'No'. The utterance of 'No'hurts a person very much. Such people can be found at every step. The self-interest and pride has multiplied so much that man is hurting from all sides by saying 'No'.

If 'Yes' is uttered, then there is such a big condition with it, that that 'Yes' is also another form of 'No'. If some body gets hurt by listening to 'No', then there is reaction to it. He also says 'No' and tries to hurt according to his capacity. To say 'No' to the legitimate demand, which can be fulfilled, is a very big assassination and the assassins of such murders are increasing. It is difficult to say 'No' to the one we love. If a person understands his duty, then also he will not hesitate to say 'Yes'. The person, who says

'Yes' to a legitimate demand, will be full of love, duty-conscious and social. He, who says 'No', will be harsh, proudy and selfish. The bad habit of saying 'No' has produced so much hatred that it is beyond description.

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## *Hermit And Saint*

In the religious world hermits and saints have got a special place. Both are venerable. Both are on the summit of life. We are motivated by them to take life towards higher levels.

He, who is engrossed in the spiritual quest, is called 'hermit' (Sadhu). The basis of the spiritual quest of the religion is the pure action (Karam). As such according to Gurbani, hermit is the doer of good deeds:-

ਸਾਧ ਨਾਮ ਨਿਰਮਲ ਤਾ ਕੇ ਕਰਮ ॥ (ਅੰਕ ੨੯੬)

saadh naam nirmal taa kae karam.(page 296)

*He is called a Holy person;*
*his actions are immaculate and pure.*

If the spiritual quest is completed, and is fruitful, then such a person is called 'saint'. The word saint is near to sat (ਸਤ),i.e.,truth. The saint is the product of truth. The essence of the bodies of the parents is son. But the essence of truth is saint. The parents give birth to the son. The religious congregation gives birth to the saint. There is a Puranic story. Suk Dev rishi remained in the belly of his mother for twelve years.

ਬਾਰਹਿ ਬਰਸ ਗਰਭਾਸ ਵਿਚਿ
ਜਮਦੇ ਹੀ ਸੁਕ ਲਈ ਉਦਾਸੀ।

*Barah baras garbhas vich jamdai hi suk layee udassi.*

The nature has specified the period of pregnancy for every living being. Birds give birth to their offspring from the eggs within three to four weeks. Some quadruped animals have a pregnancy period of three months, six months. Cows, baffalo, elephant and camel etc., give birth in nine to ten months. The pregnancy period for the children of human beings is ten months. But there is an ancient story about Suk Dev and Bhai Gurdas has also given a reference that he remained in the belly of his mother upto twelve years. This does not seem correct in the natural form. Indeed, the pregnancy period in this story seems to have been taken in the symbolic form.

Holy congregation is also a mother. A person sitting in the holy congregation is sitting in a pregnancy to get a new life. But the period is not specified here. Some body can get new life in even one day. Divij (ਦ੍ਵਿਜ) means second birth, and this birth is obtained in a holy congregation. Some one gets new birth in one month. Some one else may take one year or two years. It can even take ten years. Some body spends the whole life time to get new life. In some cases it may require many births, only then a new life may be obtained.

It appears that Suk Dev attended holy congregation for twelve years. Then only he got a new life, and as soon as he got new life, he became sad from the world. Then it is writen that 'on taking birth Suk Dev became sad'(ਜਮਦੇ ਹੀ ਸੁਕ ਲਈ ਉਦਾਸੀ।). How can a child on taking birth, can become sad and become free from the worldly attachment, it is not possible. Without becoming saint, one can not get perfection. The perfection can not be obtained without practice, and the motivation for practice can only be obtained in the religious congregation. The company of hermit (Sadhu) motivates the life towards practice. The company of saint identifies a person with truth. He, who gets bliss while practicing, and is not doing under pressure, is a hermit(Sadhu). And a hermit has his own greatness:-

ਮਹਿਮਾ ਸਾਧੂ ਸੰਗ ਕੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ॥ (ਅੰਕ ੮੦੯)
mehimaa saadhoo sung kee sunhu maerae meetaa.(page 809)
*This is the Glory of the Saadh Sangat,*
*the Company of the Holy; listen, O my friends.*

And

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ ॥
saadh kee mehimaa baed n jaanaeh
*The glory of the Holy people is not known to the Vedas.*
ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ ॥ (ਅੰਕ ੨੭੨)
jaetaa sunaehi taetaa bakhiaanaeh. (page 272)
*They can describe only what they have heard.*
ਮਾਧੋ ਸਾਧੂ ਜਨ ਦੇਹੁ ਮਿਲਾਇ ॥ (ਅੰਕ ੧੧੭੮)
maadho sadhoo jan daehu milaae.(page 1178)
*O Lord, lead me to meet with the Holy Person, the Guru.*

The company of a person, who is getting sweetness in the spiritual quest, who is reading Gurbani sweetly, Repeating Name of

God in a sweet tone, fills the spiritual quest with sweet flavour. But who always remains in the continuous sweetness of God's Name for all the twenty four hours of the day, he is a saint:-

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ ॥
jina saas giraas n visrai har nama man mant.
*Those who do not forget the Lord,*
*with each breath and morsel of food,*
*whose minds are filled with the Mantra of the Lord's Name*
ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ ॥੧॥ (ਅੰਕ ੩੧੯)
dhann s saeee nanaka poorun soee sant. ||1||(page 319)
*- they alone are blessed;*
*O Nanak, they are the perfect Saints.*

On having the glimpse of a saint, a wave of purity runs through the mind. When we go to the Himalayas, there is no need to ask for coolness, we automatically get it. If we sit near a burning lamp, we get light without asking for it. In the same manner, by having a glimpse of a saint, we receive spiritual pleasure and purity:-

ਸਾਧ ਕੈ ਸੰਗਿ ਨਹੀ ਕਛੁ ਘਾਲ ॥
saadh kai sung nahee kash ghaal.
*In the Company of the Holy, there is no suffering.*
ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲ ॥
darsan bhaettat hot nihaal.
*The Blessed Vision of their Darshan brings a sublime, happy peace.*

Therefore in our country, a high praise has been sung in respect of the company of saints. If we are fortunate due to the good luck of the previous birth and have the great grace of God, only then can we have the glimpse of saint.

ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥
poorab karam ankur jab pragttae
bhaettiou purakh rasik bairaagee.
*When the seed of the karma of past actions sprouted,*
*I met the Lord; He is both the Enjoyer and the Renunciate.*
ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ
ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥੨॥੨॥੧੧੯॥ (ਅੰਕ ੨੦੪)
mittiou andhaer milat har nanak
janam janam kee soee jaagee.||2||2||119||(page 204)
*My darkness was dispelled when I met the Lord.*
*O Nanak, after being asleep for countless incarnations,*
*I have awakened.*

*****

## *Action And Intention*

The human body is a life for action and animal life is a life to reap the fruits of one's doings. Due to his actions man is nearer to God and due to his actions is away from Him:-

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥ (ਜਪੁ ਜੀ ਸਾਹਿਬ)

karamee aapo aapnee kae naerrai kae dur.(Jap Ji Sahib)

*According to their own actions, some are drawn closer,*
*and some are driven farther away.*

And:

ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ ॥ (ਅੰਕ ੧੩੩)

kirath karam kae vishrrae kar kirpaa maelhu raam.(page 133)

*By the actions we have committed,*
*we are separated from You. Please show Your Mercy,*
*and unite us with Yourself, Lord.*

Only that action becomes fruitful, with which the intention of the person is included; which has been done with a mind in it. Action is a seed and on receipt of the land of intention, it sprouts.

Action is such an earthen lamp full of oil, which gets lighted on the touch of the flame of desire. Action is such a boat, which ferries over on receipt of a boatman of good intention.

If action is good but intention is not good, then the seed has fallen in a saline land. But if the intention of a person is good but the action is not good, though he has got a good land but without action, the seed will not be fruitful.

It has been seen that many people have got good seed, but few have got good land. To bow before the Guru is a good action (seed), but if the intention is not good, then bowing the head is useless:-

ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ ॥੧॥(ਅੰਕ ੪੭੦)

sees nivaaeiai kiaa theeai ja ridhai kusudhae jahae.||1|| (page 470)

*But what can be achieved by bowing the head,*
*when the heart is impure?*

Singing in the praise of God and modulation of song is a great good action, but if the intention is not good, then this singing is equivalent to weeping:-

ਕੋਈ ਗਾਵੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦੀ ਬਹੁ ਭਾਤਿ ਕਰਿ
ਨਹੀ ਹਰਿ ਹਰਿ ਭੀਜੈ ਰਾਮ ਰਾਜੇ ॥
koee gaavai raagi naadi baedi bahu bhaat kar
nahee har har bheejai raam raajae.
*Some sing of the Lord, through musical Ragas and the sound current of the Naad, through the Vedas, and in so many ways. But the Lord, Har, Har, is not pleased by these, O Lord King.*
ਜਿਨਾ ਅੰਤਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਹੈ ਤਿਨਾ ਰੋਇ ਕਿਆ ਕੀਜੈ ॥(ਅੰਕ ੪੫੦)
jina antar kapatt vikaar hai tinaa roe kiaa keejai.(page 450)
*Those who are filled with fraud and corruption within - what good does it do for them to cry out?*

It is a very good luck to have a charitable instinct, but if the intention in charity is not proper, then it is also useless:-

ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ ॥
sateeaa man santokh oupujai daenai kai veechaar.
*In the minds of the virtuous, contentment is produced, thinking about their giving.*
ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੂਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥(ਅੰਕ ੪੬੬)
dae dae mangaeh sehsa goona sobh karae sansar.(page 466)
*They give and give, but ask a thousand-fold more, and hope that the world will honor them.*

After offering, demand is for thousand times more, then it is business, not charity:-

ਕੋਟਿ ਮਧੇ ਕੋ ਵਿਰਲਾ ਸੇਵਕੁ ਹੋਰਿ ਸਗਲੇ ਬਿਉਹਾਰੀ ॥੧॥ ਰਹਾਉ ॥(ਅੰਕ ੪੯੫)
kott madhae ko virlaa saevak
hor saglae biouhaaree ||1||Pause||(page 495)
Out of millions, hardly anyone is a servant of the Lord.
All the others are mere traders.

Godly sermon, without its adoption, does not give any verdure in the life:-

ਕਬੀਰ ਅਵਰਹ ਕਉ ਉਪਦੇਸਤੇ ਮੁਖ ਮੈ ਪਰਿ ਹੈ ਰੇਤੁ ॥
kabir avureh ko oupudaestae mukh mai par hai raet.
*Kabeer, those who only preach to others - sand falls into their mouths.*
ਰਾਸਿ ਬਿਰਾਨੀ ਰਾਖਤੇ ਖਾਯਾ ਘਰ ਕਾ ਖੇਤੁ ॥੯੮॥(ਅੰਕ ੧੩੬੯)
raas biraanee raakhatae khaayaa ghar kaa khaet.||98||
(page 1369)
*They keep their eyes on the property of others, while their own farm is being eaten up.*

- - -

ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਕਰੈ ॥
avur oupudaesai aap n karai.
*One who does not practice what he preaches to others,*

ਆਵਤ ਜਾਵਤ ਜਨਮੈ ਮਰੈ ॥(ਅੰਕ ੨੬੯)

aavat jaavat janamai marai.(page 269)

*shall come and go in reincarnation, through birth and death.*

If the intention is different from the action, then there is no co-ordination.

All religious guides say that the actions, without good intentions, do no become fruitful. Sain Farid ji says in his verse, "O God ! I will take off silky clothes, wear woollen sheet and will walk on the head, provided you promise to meet me:-

ਫਰੀਦਾ ਪਾੜਿ ਪਟੋਲਾ ਧਜ ਕਰੀ ਕੰਬਲੜੀ ਪਹਿਰੇਉ ॥

farida paarr pattolaa dhaj karee kanblarree pehiraeo.

*Fareed, I have torn my clothes to tatters;*
*now I wear only a rough blanket.*

ਜਿਨੀ ਵੇਸੀ ਸਹੁ ਮਿਲੈ ਸੇਈ ਵੇਸ ਕਰੇਉ ॥੧੦੩॥(ਅੰਕ ੧੩੮੩)

jinee vaesee sahu milai saeee vaes karaeo.||103||(page 1383)

*I wear only those clothes which will lead me to meet my Lord.*

Baba Farid is presenting his love-sickness before God, but somebody should not misunderstand this sloke, that God is really reached in any particular garb. Thereore Guru ji has clarified and elaborated that one can meet God only when the intention is proper:-

ਕਾਇ ਪਟੋਲਾ ਪਾੜਤੀ ਕੰਬਲੜੀ ਪਹਿਰੇਇ ॥

kaae pattolaa parratee kanblarree pehiraee.

*Why do you tear apart your fine clothes,*
*and take to wearing a rough blanket?*

ਨਾਨਕ ਘਰ ਹੀ ਬੈਠਿਆ ਸਹੁ ਮਿਲੈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇਇ ॥੧੦੪॥

( ਮ:੩॥ਅੰਕ ੧੩੮੩)

nanak ghar hi baithiaa sahu milai jae neeat raas karaee.||104||

(Mohalla3, page 1383)

O Nanak, even sitting in your own home,
you can meet the Lord, if your mind is in the right place.

*****

## *Theist And Atheist*

He, who believes in God, is called 'theist'. He, who has no faith in God, is called 'atheist'.

Theist has got a deep sight. In the visible world, he feels the 'Invisible'. On seeing the nature, he recalls the Creator. One knows about the Creator from His creation. To see only pain and suffering in the life, and by not taking the blame on one's self, but to find others guilty, this becomes the tendency of the atheist.

Whichever countries are suffering and are poor, communism is being welcomed there. In the well off countries, there is no place for this way of thinking. The countries, where communism has been established, there the ruler has become God and he is worshipped there. His words are considered 'Holy Words' and the students in the school and colleges are made to cram these words. The wealthy persons had never got so much power which the rulers of the so called socialist countries have. God has been eliminated from the human thinking, but they themselves have become 'God' and are so brutal 'god' that no body can open his mouth. One can pray before God. But this cruel 'god' is not ready to hear any appeal. What has been uttered, is to be obeyed. He, who refuses, is a traitor and he is shot dead:-

ਜਲਾਲੇ ਪਾਤਸ਼ਾਹੀ ਹੋ ਯਾ ਜਮਹੂਰੀ ਤਮਾਸ਼ਾ ਹੋ,
ਜੁਦਾ ਹੋਦੀਂ ਸਿਆਸਤ ਸੇ ਤੋ ਰਹਿ ਜਾਤੀ ਹੈ ਚੰਗੇਜ਼ੀ। (ਇਕਬਾਲ)

*Jalale Patshahi Ho ya Jamhoori Tamasha Ho,*
*Juda Hon di Siasat se To Reh Jati Hai Changezi.(Iqbal)*

When religion is eliminated from power, the form of the ruler takes the resemblance of Changez and Halaku. In those countries where pride is taken in being atheist, these countries have been completely converted into a jail. One person has been separated from the other person. Son from father and the father from the son is afraid to speak what is in the heart. Even fast friend hesitates to tell what is in his mind.

The pen of the literator has become the hammer of the

labourer. The songs of poets are the song of birds in cages. There is no flying. There is a collection of atheists for the first time in the world and have attained power. Once upon a time, there was Harnakesh in this land who was satisfied to be called God. These modern rulers do not directly call themselves God, but their views are read as ambrosial talk. Their photos are worshipped as a God and every order is irrevocable. It was never imagined that such a ferocity can spread so widely. The orgnanization of religious people was seen earlier but for the first time a very powerful class of atheists has been established who is compelling the human beings to live like goats and sheep.

It has been learnt after deep thinking that when grievances and complaints increase manifold, then atheism is born. If in a relation, there are more complaints then the relation is broken. The relations between brothers, between husband and wife, between friends or between son and father break when there are so many complaints between them. At present the athiest has so many complaints that it has become difficult to believe in God. The relation has broken. Why complaints originate in the mind of athiest? He says that he has got great capability, my pouch is big enough, but You have given too little. As and when this feeling increases inside, in the same manner the relation breaks. Complaints increase. Reproach increases.

Theist has great faith in God. He says that his capability is nothing, his pouch is too little, but You have given too much, if he has not got some thing, it is due to the smallness of the capability of his pouch. As this feeling increases, so the heart is full with gratefulness. And prayer can come out from the gratefulness. Only refusal and controversy springs from complaints. There are complaints, so there is refusal. Due to refusal there is controversy. Atheism originates from this controversy. If one is thankful, is happy in His Will, one's capability is less, one's pouch is small. This is the feeling. There is thanks, prayer and request. From such feelings theism takes birth.

*****

## *Unripe And Ripe*

Unripe fruit is sour and tasteless. Permanent and high-rise palaces can not be built on clay-built walls. Water can not be kept in earthen pitcher. Similarly the life of an immature person has bitterness. The life of an immature person is not excellent. An immature person is like that earthen pitcher, wherein holy water can not be filled and kept.

Ripe fruit is sweet and tasty. On firm foundation permanent and high rise palaces can be built. God's flavour can be absorbed only by mature people. The talk of an immature person is not genuine, and there is no substance in it. Thinking and seeing is also false. It should be tried to remain aloof from immature persons:-

ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੋੜਿ ਢੂਢਿ ਸਜਣ ਸੰਤ ਪਕਿਆ ॥
nanak kacharriaa sio torr dhoodh sajan sant pakiaa.
*O Nanak, break away from the false,*
*and seek out the Saints, your true friends.*
ਓਇ ਜੀਵੰਦੇ ਵਿਛੁੜਹਿ ਓਇ ਮੁਇਆ ਨ ਜਾਹੀ ਛੋੜਿ ॥੧॥(ਅੰਕ ੧੧੦੨)
oue jivandae vishurraeh oue mueiaa n jahi shorr.||1||
(page 1102)
*The false shall leave you, even while you are still alive;*
*but the Saints shall not forsake you,*
*even when you are dead.*

Generally immature ascetic slips from the path of God.

ਝੜਿ ਝੜਿ ਪਵਦੇ ਕਚੇ ਬਿਰਹੀ ਜਿਨ੍ਹਾ ਕਾਰਿ ਨ ਆਈ ॥੧॥(ਅੰਕ ੧੪੨੪)
jharr jharr pavdae kachae birhi jinuaa kaar n aaee.||1||
(page 1424)
*The false, immature lovers do not know the way of love,*
*and so they fall.*

Only that fruit after ripening becomes tasty which has been saved from the onslaught of turbulent winds and hailstorms and has not been chopped by birds, and not spotted by insects.

The person, who remains steady in the squall of passion, not stained in bad company, not delinked from the branch of congregation and not fallen off by the hailstorm of suffering, is accepted by God'.

ਕਬੀਰ ਫਲ ਲਾਗੇ ਫਲਨਿ ਪਾਕਨਿ ਲਾਗੇ ਆਂਬ ॥
kabir fal laagae falan paakan laagae aanb.
*Kabir, the fruit trees are bearing fruit,*
*and the mangoes are becoming ripe.*
ਜਾਇ ਪਹੂਚਹਿ ਖਸਮ ਕਉ ਜਉ ਬੀਚਿ ਨ ਖਾਹੀ ਕਾਂਬ ॥੧੩੪॥(ਅੰਕ ੧੩੭੧)
jaae pehocaeh khasam ko joo beech n khaahee kanb.||134||
(page 1371)
*They will reach the owner,*
*only if the crows do not eat them first.*

When the life matures in the fire of penance, then it is filled with nectar. Then such a person enjoys the flavour of nectar and distributes it and he becomes a spring of this flavour.

The flavour settled in the heart is manifested by the tongue. If there is deceit in the heart and speaks the talk of truth, then such a person, in the eyes of Baba Farid, is false:-

ਜਿਨ੍ ਮਨਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਸਿ ਕਾਂਢੇ ਕਚਿਆ ॥੧॥(ਅੰਕ ੪੮੮)
jin man hor mukh hor s kadhae kachiaa.||1||(page 488)
*Those who have one thing in their heart,*
*and something else in their mouth, are judged to be false.*

*****

## *Path And Traveller*

Every path is connected to some destination and by going on the path we can reach the destination. This is one path by walking on which, the body will go from one place and reach the other place. But there is another interal path on which attention is made to go. The meaning of 'Panth' is path. Every road / path has a proper name. The way that goes straight to God, we call that way as Guru Marg, Guru Panth. The person who travels on this path is called Panthi (traveller) or Sikh. There are halts on the way, where traveller stops and takes some rest.

Every superman (Avtar) has made some God-Path and there are some halts on it. The path, that has been made on the basis of ancient Vedic Dharam (Religion), to go on this, first we have to start from Karam-Kand, i.e., rituals. Then we have to go through the halt of Upashna Kand, i.e., worship and we reach Gian Kand (Halt of Knowledge). Gian Kand is destination, acquiring light is the acquiring of Sun. The acquiring of Gian is the acquirement of God. As the light of the whole world is linked to Sun, so is the radiance of soul connected to God.

Islam has mentioned three halts and the fourth is the destination, viz., ਸ਼ਰੀਅਤ (Divine law, i.e., justice); ਤਰੀਕਤ(way i.e. religious rules); ਮਾਰਫ਼ਤ (revelation). There are three halts and we have to reach ਹਕੀਕਤ(ਹੱਕ, ਸੱਚ) (Truth, i.e., Reality).

Gurmat has mentioned four halts and the fifth is the destination. Journey is to be started from Dharam Khand and we have to reach Sach Khand.

Dharam Khand- In the natural (Nature's) atmosphere every thing is going on according to rules. Here nights, seasons, lunar date, days; everything is within rules. The construction of the whole world is based on some system. If bricks are placed according to sequence, then palaces are built. Rivers, Ocean, sun, moon, stars, visible and invisible atmospheres are set according to some arrangement. The arrangement given to five elements makes the

structure of the body. If the heat, i.e., temperature remains upto 98° F, then the body is healthy. If it goes up or down by two to four degrees, we become sick and lie down. The movement of the body becomes very difficult. The journey has to be started from (ਧਰਮ ਖੰਡ) Dharam Khand, if we want to reach (ਸਚ ਖੰਡ) Sach Khand. Food, standing, sitting, sleeping, awakening, speaking and laughing are to be kept according to social code.

To eat and fill the stomach like cattle and sheep, speak and walk aimlessly, by such actions in life, we can not get speed for reaching Sach Khand.

ਪੇਟੁ ਭਰਿਓ ਪਸੂਆ ਜਿਉ ਸੋਇਓ
ਮਨੁਖ ਜਨਮੁ ਹੈ ਹਾਰਿਓ ॥੧॥( ਰਹਾਉ ॥ (ਅੰਕ ੧੧੦੫)
Paett bhariou pasooaa jio soeiou
manukh janam hai haariou.||1||Pause||(page 1105)
*You fill your belly, and sleep like an animal;*
*you have wasted and lost this human life.*

He who connects his attention in the sound of the name 'Waheguru' and does spiritual quest and keeps under control the activity of the body--in this way the meditation gets acceleration and the consciousness reaches (ਗਿਆਨ ਖੰਡ) Gian Khand (sphere of knowledge).

*Gian Khand (Sphere of Knowledge)*

Life power when rises up with the practice of Shabad-Surat (God's Word--consciousness) then fresh conceptions rise.

One starts getting the open glimpse of the creation of the Creator. It becomes clear that many similar to Brahma are there to give knowledge of the world. There are many types of air, water and fire. There are various types of colours and temperaments. There are many great Yogis like Mahesh and Raj-Yogis like Sri Krishan. There are countless gods having supernatural powers, and servants and meditators. In this way the vast expanse of the world becomes visible. Indeed, it is very essential to have the open vision of the world before having the open glimpse of God. What a meditator (Bhagat) or scientist can see in the world, a common man does not see. One seeing the extended form of the world, practitioner gets engrossed in ecstasy. In side, the consciousness is search-

ing the origin of the world. The practise of Gods's Name by consciousness is going on. The consciousness reaches (ਸਰਮ ਖੰਡ) Saram Khand (Sphere of Toil).

Saram means labour or Toil. As the man climbs up the mountains, further climbing becomes difficult because inaccessible valleys are in the front. Firstly, he is tired due to climbing and secondly ascent is difficult. Here the practice of many practitioners become slow or they stop, or they halt and go. In view of this, it is called Sphere of Toil (Saram Khand). Here one has to mould himself. When the consciousness becomes pure on putting in the fire of penance, then it is to be moulded and to make it a garland so that it could become the splendour of the neck of God. When the mind is moulded by doing practice, then improper ideas do not come to the mind and intellect does not give wrong decision. Mind remembers God only.

ਚਿਤ ਸਿਮਰਨੁ ਕਰਉ ਨੈਨ ਅਵਿਲੋਕਨੋ
ਸ੍ਰਵਨ ਬਾਨੀ ਸੁਜਸੁ ਪੂਰਿ ਰਾਖਉ ॥
chit simran karo nain avilokano
sarvan banee sujas poor raakho.
*In my consciousness, I remember You in meditation;*
*with my eyes, I behold You;*
*I fill my ears with the Word of Your Bani,*
*and Your Sublime Praise.*

ਮਨੁ ਸੁ ਮਧੁਕਰੁ ਕਰਉ ਚਰਨ ਹਿਰਦੇ ਧਰਉ
ਰਸਨ ਅੰਮ੍ਰਿਤ ਰਾਮ ਨਾਮ ਭਾਖਉ ॥੧॥(ਅੰਕ ੬੯੪)
man s madhukar karo charan hirdae dharo
rasan anmrit raam naam bhaakho.||1|| ( Page 694)
*My mind is the bumble bee;*
*I enshrine Your feet within my heart,*
*and with my tongue,*
*I chant the Ambrosial Name of the Lord.*

On reaching here, the manufacturing of conscience is made vey beautiful:-

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥
tithai gharreeai surat mat man budh.
*The intuitive consciousness,*
*intellect and understanding of the mind are shaped there.*
ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥(ਅੰਕ ੮)
tithai gharreeai suraa sidhaa kee sudh.||36||(page 8)

*The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped there.*

When the consciousness moves on from here, then he finds himself on the gates of beneficence (ਕਰਮ ਖੰਡ ) Karam Khand where only beneficence is there. That individual soul is very beautiful and powerful who has reached upto beneficence. On reaching here the speech becomes powerful. Sweetness in talk, fastness in the steps and the prosperity in hands appears naturally. He, who reaches here, is called Brahm Giani (A person having Divine Knowledge). Even Sita and Sri Ram sing the praise of Brahm Giani. Maha Yogi like Shiva are in the search of Brahm Giani.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ ॥
brahum giaani ko khojaeh mehaesur.
*The God-conscious being is sought by the great god Shiva.*

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥੬॥(ਅੰਕ ੨੭੩)
nanak braham giaanee aap parmaesur.||6|| (page 273)
*O Nanak, the God-conscious being is Himself the Supreme Lord God.*

On reaching here, person feels such, as the drop has immersed in the ocean and radiance has mixed with Radiance. The cycle of birth has ended. By engrossing with Truth, the consciousness also becomes the form of Truth. In this way the destination of Sach Khand (The Realm of Truth) is achieved, where corporeal (ਆਕਾਰ ) disappears into the incorporeal (ਨਿਰਾਕਾਰ).

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥(ਜਪੁਜੀ ਸਾਹਿਬ)
sach khandd vasai nirankaar.(Japji Sahib)
*In the realm of Truth, the Formless Lord abides.*

*****

## *Vice And Virtue*

What is vice and what is virtue. Different religions have their own conceptions. Which conception is established, that goes on from generation to generation. In Hindu religion to eat cow is grave crime. But the muslim thinks otherwise. Pig eating is a sin in Islam but this is not the vow in rest of the world. The work, which is sin in the eyes of religion and community, is not considered crime in law and politics. Which is a crime in the eyes of law, it is not necessary that religion may also accept it as a crime. He, who does not follow the political rules, is sinner in the eyes of diplomacy. He, who goes against the religious tradition, is considered sinner in the eyes of fate.

Every country has different religious and political rules. Therefore the conception of vice and virtue is also different. If we look deeply, then it is not possible to differentiate vice and virtue in this way, rather more confusion comes up.

If the interpretation of vice and virtue is to be done in short, then so much only can be said that, that is a sin by which the consciousness fades and virtue is that by which consciousness blooms. In the world opposite of every thing exists. For day, night is there, for life there is death, pain is the opposite of comfort. Those people, who have achieved bliss after deep meditation, these pure people have perceived vice against virtue and have interpreted vice and virtue. When they achieved spiritual elements, these spiritual virtues manifested in them: kindness, gentleness, restraint, sweetness, impartiality, knowledge, humility etc. So the opposite of these qualities was also found out--the opposite of kindness is harshness, the opposite of impartiality is partiality, the opposite of knowlege is ignorance. This opposite was called vice. Contentment is virtue and greed is vice.

In the begining the vice and virtue are in the thought form. When they come out during work, then the world gets comfort and pain. When virtue comes into play, then beneficence takes birth. When vice comes in the action form, then it becomes crime from

which the world receives suffering. When it is in the mind, then it is sin and when it manifests through the action of body, it becomes crime. There is no punishment for sin in the eyes of society and law, but there is punishment for crime.

There are very less criminals in the world but it is full of sinners. One gets pain himself by ill thoughts. This is called spiritual-pain / mental pain. When bad thoughts take the shape of conduct, then the world gets pain.

When the virtue is in thoughts, then one gets spiritual happiness, when it takes the shape of action, then it does the welfare of the world, and spiritual happiness increases manifold. Due to one rascal the whole village suffers. Due to one pure soul the whole village get happiness. A sinner always sends out polluted waves from his body and pollutes the atmosphere, where as a pure person purifies the atmosphere. The real virtue is that from which spiritual bliss is obtained. Vice is that which gives pain to the soul and the world.

Man loves his occupation. As a poet likes his poem, a painter likes his painting and iconographer likes his statue / idol. Similarly a sinner likes his sins:-

ਪਾਪੁ ਬੁਰਾ ਪਾਪੀ ਕਉ ਪਿਆਰਾ ॥

paap buraa paapee ko piaaraa.

*Sin is bad, but it is dear to the sinner.*

ਪਾਪਿ ਲਦੇ ਪਾਪੇ ਪਾਸਾਰਾ ॥(ਅੰਕ ੯੩੫)

paap ladhae paapae paasaaraa.(page 935)

*He loads himself with sin, and expands his world through sin.*

In the same way virtues give happiness to the pure person:-

ਬ੍ਰਹਮ ਗਿਆਨੀ ਪਰਉਪਕਾਰ ਉਮਾਹਾ ॥(ਅੰਕ ੨੭੩)

brahum giaani paroupukaar oumaahaa. (page 273)

*The God-conscious being delights in doing good to others.*

*****

## *Darkness and Light*

Darkness is eternal, is spread out and is plentiful. Gloom is in the abdomen of earth. The deeper levels of the ocean are in darkness. The light of the sun can travel upto a certain limit only. Thereafter it is all darkness.

The older people had only the light of moon and stars to escape the darkness of night. Special festivals were held on the night of full moon.

The germs of diseases grow in darkness. There is always a danger from snakes and other poisonous insects during night. Generally thieves and other bandits select a dark night for doing their job.

Darkness is the symbol of suffering and kicks. Therefore in the house in which there is rejoicing, more light is spread by lighting more earthen lamps or electric bulbs. The house, decorated by more light, is the manifestation of happiness. In case there has been a death in the house, then more light is not done. A person's grief is manifested through darkness. Indeed darkness is pain and light is happiness.

Now man has invented plentiful light in the outside world. Electric lights are available to convert night into day. The fear of external darkness has ended. Now only a search for inner light remains. Man, after becoming free from the external darkness, is now feeling an intense darkness in his innerself. It is seen that this darkness is not being removed, rather it is increasing. Being helpless, man is busy in trying to forget this darkness. This darkness has manifested itself forcefully at the whole human level:-

ਮਨ ਰੇ ਸੰਸਾਰੁ ਅੰਧ ਗਹੇਰਾ ॥
man rae sansaar andh gehaeraa.
*O mind, the world is a deep, dark pit.*
ਚਹੁ ਦਿਸ ਪਸਰਿਓ ਹੈ ਜਮ ਜੇਵਰਾ ॥੧॥ ਰਹਾਉ ॥ (ਅੰਕ ੬੫੪)
chahu dis pasriou hai jam jaevuraa.||1||Pause||(page 654)
*On all four sides, Death has spread his net.*

On one side is darkness and on the other side, eyes are blind, this is the condition of man at present.

Ignorance is the bearer and secondly there is no hunger for the knowledge and there is no need also. Therefore now the human life has gone so much astray as never earlier was. How can there be a light in the mental sphere, man has forgotten this method. In this age full of darkness, there is so much need of Guru as was not required earlier. Man was leading a natural life and now every thing is pervert. Therefore the life has faded. It is natural to have fear in the darkness. Now man is very aghast.

Sri Guru Arjan Dev ji has told us one method, by lighting the mental sphere, life can be saved from the kicks of extreme suffering.

Human life should be passed according to the religious books, oil should be put in the earthen lamp of heart, twine of motive and light it with the flame of good sense:-

ਪੋਥੀ ਪੁਰਾਣ ਕਮਾਈਐ ॥ ਭਉ ਵਟੀ ਇਤੁ ਤਨਿ ਪਾਈਐ ॥
pothee puraan kamaaeeai. Bhaoo watti itt tan paaeeae.
*Let the reading of your prayer book be the oil,*
*and let the Fear of God be the wick for the lamp of this body.*
ਸਚੁ ਬੂਝਣੁ ਆਣਿ ਜਲਾਈਐ ॥੨॥
such boojhun aan jalaaeeai.||2||
*Light this lamp with the understanding of Truth.*
ਇਹੁ ਤੇਲੁ ਦੀਵਾ ਇਉ ਜਲੈ ॥
eihu tael deevaa eio jalai.
*Use this oil to light this lamp.*
ਕਰਿ ਚਾਨਣੁ ਸਾਹਿਬ ਤਉ ਮਿਲੈ ॥੧॥ ਰਹਾਉ ॥(ਅੰਕ ੨੫)
kar chaanun saahib too milai.||1||Pause||(page 25)
*Light it, and meet your Lord and Master.*

With the burning of this lamp, the light that comes, millions of suns become dim before this light:-

ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ ਉਜਾਰਾ ਬਿਨਸੈ ਭਰਮੁ ਅੰਧੇਰਾ ॥੧॥(ਅੰਕ ੭੦੦)
naam japat kott soor oujaaraa binsai bharam andhaeraa.||1||
(page 700)
*Chanting the Naam, the Name of the Lord,*
*the light of millions of suns shines forth,*
*and the darkness of doubt is dispelled.*

*****

## *Heat And Cold*

Due to the movements of sun and earth in the Natural sphere, seasons change. Out of these seasons, one season is of summer, when water of the tanks dry up due to heat, water in the wells decreases or is finished. The velocity of the rivers is similar to that of an old person who walks with the help of a stick. The life giving branches of the trees fade and the green sheet of the hills comes aside and these become naked. The thirsty birds, on seeing the abdomen of the earth empty, starts looking up. The life gets scortched with the hot wind of summer and in the inner consciousness there is a demand of cold. The fruits and flowers rot due to extreme heat. On seeing such wretched condition of the earth, the ocean took mercy, up-rised in the form of clouds and it rained every where, the earth got decoration, streams got speed and youth, tanks got capital, the throats of the birds got freshness, songs and music were born, the nakedness of the hills was covered and the trees got greenness.

Next to the visible natural sphere, the subtle sphere has its own world. Due to the movement of the mind the mental sphere gets heat (i.e., activity). The plants of spiritual virtues are burnt with the fire of desire, anger and greed:-

ਦਾਵਾ ਅਗਨਿ ਬਹੁਤੁ ਤ੍ਰਿਣ ਜਾਲੇ
ਕੋਈ ਹਰਿਆ ਬੂਟੁ ਰਹਿਓ ਰੀ ॥(ਅੰਕ ੩੮੪)
daavaa agan bahut trin jaalae
koee hariaa bootT rehiou ree. (page 384)
*The forest fire has burnt down so much of the grass;*
*how rare are the plants which have remained green.*

And

ਅਗਨਿ ਸਾਗਰ ਬੂਡਤ ਸੰਸਾਰਾ ॥(ਅੰਕ ੮੦੪)
agan sagar booddat sansaaraa.(page 804)
*The world is drowning in the ocean of fire.*

All virtues are cool, and all vices are hot. Mercy, gentleness, restraint, satisfaction, patience and forgiveness--all are cool. But greed, anger, pride, passion, enmity and opposition--all are hot.

When the conscience gets agitated with the heat of vices, then the demand for Godly virtues arises:-

ਤਪਿ ਤਪਿ ਲੁਹਿ ਲੁਹਿ ਹਾਥ ਮਰੋਰਉ ॥
tap tap luh luh haath maroro.
*Burning and burning, writhing in pain, I wring my hands.*

ਬਾਵਲਿ ਹੋਈ ਸੋ ਸਹੁ ਲੋਰਉ ॥(ਅੰਕ ੭੯੪)
baaval hoee so sahu loro.(page 794)
*I have gone insane, seeking my Husband Lord.*

God in ocean-form becomes gracious, Guru in cloud-form rains and only the ocean becomes cloud and rains. Only God in Guru-form rains:-

ਕਲਮਲਿ ਹੋਈ ਮੇਦਨੀ ਅਰਦਾਸਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥
kalmal hoee maednee ardaas karae liv laae.
*When the people of the world are suffering in pain,*
*they call upon the Lord in loving prayer.*

ਸਚੈ ਸੁਣਿਆ ਕੰਨੁ ਦੇ ਧੀਰਕ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥
sachai suniaa kann dae dheerak daevai sehaj subhaae.
*The True Lord naturally listens and hears and gives comfort.*

ਇੰਦ੍ਰੈ ਨੋ ਫੁਰਮਾਇਆ ਵੁਠਾ ਛਹਬਰ ਲਾਇ ॥
eindrai no furmaaeiaa vuthaa shehbar laae.
*He commands the god of rain,*
*and the rain pours down in torrents.*

ਅਨੁ ਧਨੁ ਉਪਜੈ ਬਹੁ ਘਣਾ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥(ਅੰਕ ੧੨੮੧)
aaan dhan oupjai bahu ghanaa keemat kehan n jaae.(page 1281)
*Corn and wealth are produced in great abundance and prosperity;*
*their value cannot be estimated.*

When Guru rains like a cloud, then the tank of congregation fills with the flavour of God's Name (Naam-Ras):-

ਕਬੀਰ ਅੰਬਰ ਘਨਹਰੁ ਛਾਇਆ ਬਰਖਿ ਭਰੇ ਸਰ ਤਾਲ ॥
kabir anbur ghanhar shaaeiaa barakh bharae sar taal.
*Kabir, the sky is overcast and cloudy;*
*the ponds and lakes are overflowing with water.*

ਚਾਤ੍ਰਿਕ ਜਿਉ ਤਰਸਤ ਰਹੈ ਤਿਨ ਕੋ ਕਉਨੁ ਹਵਾਲੁ ॥੧੨੪॥(ਅੰਕ ੧੩੭੧)
chaatrik jio tarsat rehai tin ko koun havaal.||124||(page 1371)
*Like the rainbird, some remain thirsty -*
*what is their condition?*

When the earth becomes cool with Naam-Jal, (Water of God's Name) then in the earth of conscience, the garden of Gods virtues grows. The whole greenary is due to water only:-

ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥(ਅੰਕ ੪੭੨)
pehilaa paanee jeeo hai jit hariaa sabh koe.(page 472)
*First, there is life in the water,*
*by which everything else is made green.*

The spiritual bliss is due to Naam Jal (God's Name) only:- Fire (Heat) comes out from the eyes of angry and lustful person, by which the atmosphere is contaminated. The mind of a person sitting close by gets scorched.

Due to a person who is cool by Naam-Ras, (Flavour of God's Name), sitting close-by, the conscience gets coolness.

ਸਾਧ ਕੈ ਸੰਗਿ ਨਹੀ ਕਛੁ ਘਾਲ ॥
saadh kai sang nahee kash ghaal.
*In the Company of the Holy, there is no suffering.*

ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲ ॥(ਅੰਕ ੨੭੨)
darsan bhaettat hot nihaal.(page 272)
*The Blessed Vision of their Darshan brings a sublime, happy peace.*

One gets consumed only by austere devotion.

ਤਪਿ ਤਪਿ ਖਪੈ ਬਹੁਤੁ ਬੇਕਾਰ ॥( ਅੰਕ ੬੬੧)
tap tap khapai bahut baekaar. (page 661)
*Burning and burning, it is ruined, and it falls into evil.*

But by repeating God's name, one becomes cool:-

ਚੰਦਨ ਚੰਦੁ ਨ ਸਰਦ ਰੁਤਿ ਮੂਲਿ ਨ ਮਿਟਈ ਘਾਮ ॥
chandan chand n sarad rut mool n mittee ghaam.
*The burning of the heart is not dispelled at all,*
*by sandalwood paste, the moon, or the cold season.*

ਸੀਤਲੁ ਥੀਵੈ ਨਾਨਕਾ ਜਪੰਦੜੋ ਹਰਿ ਨਾਮੁ ॥੨॥
seetal theevai nanakaa japundurro har naam.||2||
*It only becomes cool,*
*O Nanak, by chanting the Name of the Lord.*

*****

## *Devotee And Devotion*

The birth of devotion in life means touching the summit of life. Where desire is endorsed, the relations of such persons are united with Guru and God due to devotional feelings only. The life has been obtained for devotion only.

The existence of man is on three levels: Body, mind and soul. The body has its own taste, and mind and soul have their own pleasure and tastes. Pleasure is there if two bodies met. If tongue gets food, then taste is produced, similarly if eyes see beauty, and ears hear sound.

Basically mind has knowledge of three tastes:-

Taste of Passion (sex), Taste of Love and Taste of worship (Bhagati). When a body meets another body, the taste formed due to this meeting is called sex. The meeting of two minds gives the taste of love. The union of soul with God produces bliss of devotion. Body attracts an other body, this is attraction due to which one body remains in search of another body. This attraction exists in animals, birds, vegetation, insects etc. and this attraction is responsible for the procreation of the world. To keep this meeting of bodies according to tradition, man has made the custom of marriage. The union of one body with another produces a taste which is called passion or sex. In this taste we have to loose very much and nothing is to be gained. More sexy people fall sick:-

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥
kaam krodh kaaeiaa ko gaalai.
*Unfulfilled sexual desire and unresolved anger waste the body away,*
ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ ॥ (ਅੰਕ ੯੩੨)
jio kanchan sohaagaa dhalai. (page 932)
*As gold is dissolved by borax.*

Every sexy person repents, because has lost something, gained nothing.

This taste is natural physical. Man has come to this world to rise up above this taste. This taste exists in every living being. If

human being can not rise above this taste, then the life becomes equal to that of animals. At last on becoming powerless, anger comes up. Man becomes angry after losing sex power.

If the bodies meet, but there is no partnership in views when minds meet, then ecstacy is not there. Those persons are praise-worthy who have got bliss in their lives. On forming partnership of minds, one can get sweetness of love which is superior to sex-love. Therefore there is no attraction in sex. There comes a new purity in the life.

In the history of the world, some lovers have become immortal, e.g., Laila-Majnu, Sohni-Mahiwal, Heer-Ranjah, Sasi-Punnu, Sorath-Beja, etc. Even a Gurmat philosopher like Bhai Gurdas ji considers it necessary to mention thier names:-

ਲੈਲਾ ਮਜਨੂੰ ਆਸ਼ਕੀ ਚਹੁੰ ਚੱਕੀ ਜਾਤੀ।
ਸੋਰਠ ਬੀਜਾ ਗਾਵੀਐ ਜਸ ਸੁਘੜਾ ਵਾਤੀ।
ਸੱਸੀ ਪੁਨੂੰ ਦੋਸਤੀ ਹੋਇ ਜਾਤ ਅਜਾਤੀ।
ਮਹੀਵਾਲ ਨੋ ਸੋਹਣੀ ਨੈ ਤਰਦੀ ਰਾਤੀ।
ਰਾਂਝਾ ਹੀਰ ਵਖਾਣੀਐ ਓਹ ਪਿਰਮ ਪਰਾਤੀ।
ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਗਾਵਨ ਪਰਭਾਤੀ। (ਭਾਈ ਗੁਰਦਾਸ,ਵਾਰ ੨੭)

*Laila Majnu Aashki Chaunh chakki jatee.*
*Sorath Beeja Gaveeae Jas Sugrha Vatee.*
*Sasi Punnu Dosti Hoae Jat Ajaatee.*
*Mahinwal Nu sohni Nai Tardee Rateen.*
*Ranjha Heer Vakhaneeae Oh Piram Paratee.*
*Peer Mureedan Pirhari Gavan Parbhatee.*

Majnu is loving a sick and wounded dog and bowing at his fee. People laughed at him and asked, "What are you doing?"

ਪੈ ਸਗੇ ਬੋਸੀਦਾ ਏ ਮਜਨੂੰ ਖਲਕਿ ਗੋਇਦ ਈਂ ਚਿ ਸੂਦ।
*Pai Sage Boseeda Aeh Majnu Khaliq Goeed Che Sood.*

Then Majnu replied, "This dog comes sometimes passing through the street of Laila.

ਈਂ ਸਗੇ ਦਰ ਕੂਇ ਲੈਲਾ ਗਾਹੇ ਗਾਹੇ ਰਫ਼ਤਾ ਬੂਦ।
*Een Sage Dar Kuae Laila Gahae Gehae Rafta Bood.*

Bhai Gurdas has mentioned about this story also:-

ਲੈਲਾ ਦੀ ਦਰਗਾਹ ਦਾ ਕੁੱਤਾ ਮਜਨੂੰ ਦੇਖ ਲੁਭਾਣਾ।
ਕੁਤੇ ਦੀ ਪੈਰੀ ਪਵੈ ਹੜ ਹੜ ਹੱਸੈ ਲੋਕ ਵਿਡਾਣਾ।
(ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੩੭)

Laila Dee Dargah Da Kutta Majnu Dekh Lubhana.

Kutai Dee Paireen Paweh Harh Harh Hasse Lok Bedana.
(Bhai Gurdas, Var 37)

Thirst and Hunger disappears all in love-sweetness. Physically one remains satiated:-

ਜਿੰਨੀ ਚਾਖਿਆ ਪ੍ਰੇਮ ਰਸੁ
ਸੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਇ ॥(ਅੰਕ ੧੩੫)

jinee chaakhiaa prem ras
sae tripat rehae aaghaae.(page 135)

*Those who have tasted the sublime essence of His Love,*
*remain satisfied and fulfilled.*

Those people who go to religious places (Temples) with a desire, they beg wealth and houses from the Guru. Their relation with Guru is based on desire. Many meditators make partnership of views with the Guru. They join their hearts with the talk of the Guru. On making the partnership of views with the Guru, the flavour of love manifests itself, and the fire of lust becomes slower in intensity and gratification is acquired. By listening every day about the views of esoteric (ਗੋਝ ਦੀ ਵਿਚਾਰ) in the congregation, the consent of mind is achieved. Nothing is to be lost in the sweetness of love. But not much is acquired. There is satisfaction in engrossment, but this is not the summit of life, there is something beyond. By doing continuous meditation, when the union of soul with God is achieved, then only the bliss of meditation starts. With faith, love and reliance, affection is born and with affection only meditation can be done. Affection does not come without going to congregations:-

ਸਾਧਸੰਗਤਿ ਬਿਨਾ ਭਾਉ ਨਹੀ ਊਪਜੈ
ਭਾਵ ਬਿਨੁ ਭਗਤਿ ਨਹੀ ਹੋਇ ਤੇਰੀ ॥ (ਅੰਕ ੬੯੪)

saadh sangat binaa bhaao nahee oopujai
bhaav bin bhagat nahee hoe taeree. (page 694)

*Without the Saadh Sangat,*
*the Company of the Holy,*
*love for the Lord does not well up;*
*without this love,*
*Your devotional worship cannot be performed.*

Fruit, after ripening, disconnects from the tree. After ripening with the feeling of devotion the mind gets filled with sweetness and it automatically disconnects from the immoral tastes of the world. There is pride in sex enjoyment. The fulfilment of passion is for the fulfilment of pride. There 'I' is present but not 'You'. In love there is a relationship between 'I' and 'You'. Not only 'I'

but 'You' also exists. Such a conception gives birth to love. Where 'I' ceases to exist, only 'You' remains, there the flavour of devotion springs up:-

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੈ ਨਾਹੀ ॥(ਅੰਕ ੬੫੭)

jab hum hotae tub too nahee ab toohee mai nahee.(page 657)

*When I am in my ego,*
*then You are not with me.*
*Now that You are with me,*
*there is no egotism within me.*

- - -

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

kabir toon toon kartaa too hooaa mujh maeh rehaa n hoon.

*Kabir, repeating, "You, You", I have become like You.*
*Nothing of me remains in myself.*

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ
ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥੨੦੪॥ (ਅੰਕ ੧੩੭੫)

jab aapaa par kaa mitt gaeiaa jat dhaekho tut too.||204||
(page 1375)

When the difference between myself and others is removed,
then wherever I look, I see only You.

On reaching such a stage, the meditator takes the appearnace of God:-

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥੬॥੩॥(ਅੰਕ ੬੬੯)

raam kabira eaek bheae hai koe n sakai pashaanee.||6||3||
(page 669)

*The Lord and Kabir have become one.*
*No one can tell them apart.*

Until the drop immerses in the ocean, wandering remains. Until the soul does not merge with the God, the cycle of birth and death continues. In the flavour of devotion something is to be obtained and nothing is to lose. The drop becomes ocean. Sikh becomes Guru-like.

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## *Past, Future And Present*

Time has been divided into three parts- Past, Future and Present. In persian, they call these Mazi, Mustakbil and Haal respectively.

In Sanskrit name of these is: Bhoot, Bhavikh and Varatmaan in the same order.

The passed away time is that step which we have walked, is that breath which has passed out, is the flow of the stream which has flown down. The past is the foundation of the palace of life. By keeping the inquiry of the past in view, the wise people correct their future, the remaining short comings are rectified. However, the truth is that only the present is in the hand of a person. Only the present is with us. The past is the breath that has gone out. The future is that breath which is still in the mouth. The breath lying in the mouth will become past. With the help of the breath lying in the mouth, the breath which is to yet to come, is keeping the future ready. He, who has made the proper use of the breath in the mouth, has got the rectified past in hand, and his future is also bright. Generally people pass their present in the recollection of the past or they get engrossed in the worry of the future so much that they totally forget the present. The past has a birth in the abdomen of the present. The palace of the future can only be built on the foundation of the present. But there is no worry for the rectification of the present.

Bhai Vir Singh, a renowned poet of the Punjabi language, says that the memories of the past are eating my bones and the worry of the future is burning me:-

ਬੀਤ ਗਈ ਦੀ ਯਾਦ ਪਈ ਹੱਡਾਂ ਨੂੰ ਖਾਵੇ।
ਆਉਣ ਵਾਲੇ ਦਾ ਸਹਿਮ ਪਿਆ ਮਨ ਨੂੰ ਤੜਫਾਵੇ।

*Beet Gaee Di Yad Paee Haddan Nu Khawai.*
*Aaun walai Da Saiham Pia Man Nu Tarhfawai.*

The persons, who have reached the old age, remain engrossed in the recollections of the past, and Young people remain absorbed in the worry of the future.

When an old person looks towards future, then except death he sees nothing else. So he turns his mind backwards and enjoys the recollections of the past. Since death is far away in case of young man, therefore he is burning in the worry of the future. Man has got only the present with him. Whose present has come to right, his past and future are automatically put right. The person, who spends his present in the memories of the past, is ignorant and he, who burns the present in the worry of the future, is mad. A wiseman tries his best to rectify and adorn the present, therefore he does not get lost in the memories of the past or the worry about the future. Gursikh deals with the present:-

ਗੁਰਸਿਖ ਮਨ ਪਰਗਾਸ ਹੋ ਪਿਰਮ ਪਿਆਲਉ ਅਜਰ ਜਰੰਦੇ।
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਬ੍ਰਹਮ ਬਬੇਕੀ ਧਿਆਨ ਧਰੰਦੇ।
ਸ਼ਬਦ ਸੁਰਤ ਲਿਵਲੀਨ ਹੋ ਅਕਥ ਕਥਾ ਗੁਰ ਸ਼ਬਦ ਸੁਣੰਦੇ।
ਭੂਤ ਭਵਿਖਹੁ ਵਰਤਮਾਨ ਅਬਗਤ ਗਤਅਤਿ ਅਲਖ ਲਖੰਦੇ।
ਗੁਰਮੁਖ ਸੁਖਫਲ ਅਛਲ ਛਲ ਭਗਤ ਵਛਲ ਕਰ ਅਛਲ ਛਲੰਦੇ।
ਭਵਜਲ ਅੰਦਰ ਬੋਹਿਥੇ ਇਕਸ ਪਿਛੇ ਲਖ ਤਰੰਦੇ।
ਪਰਉਪਕਾਰੀ ਮਿਲਣ ਹਸੰਦੇ।੪।(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੬)

*Gursikh Man Pargas Ho Piram Piala Ajar Jarandae.*
*Parbrahm Pooran Brahm Brahm Babeki Dhian Dhirandae.*
*Shabad Surat Livleen Ho Akath Katha Gur Shabad Sunandae.*
*Bhoot Bhavikhon Varatman Abgat gat-at Alakh Lakhandae.*
*Gurmukh Sukh Phal Achhal Chhal Bhagat Vachhal Kar Achhal Chhalandae.*
*Bhavjal Andar Bohithae Ikas Pichhae Lakh Tarandae.*
*Parupkari Milan Hasandae.4. (Bhai Guradas ji, Var 6)*

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## *Foolish And Wise*

Out of the bestowals given by the Bestower (God), intelligence is a great internal power. But a rare person only makes the full use of this power.

The intellectual power of the child is yet not developed, therefore we can not say a child as foolish. Child is inattentive, not foolish. Foolish means who does not use his intellectual power. Therefore a foolish person is condemnable, but not the child. Some learned persons have told the traits of a foolish person like this:-

Who keeps his mouth forward while speaking and does not think what to speak and what not to speak. While eating who keeps only his mouth forward, not his thoughts, who keeps in mind others respect while talking or keeping quite.

According to Satguru ji, that person is a fool of the first water who is delinked from God or does not beleive in God:-

ਮੂਰਖਾ ਸਿਰਿ ਮੂਰਖੁ ਹੈ ਜਿ ਮੰਨੇ ਨਾਹੀ ਨਾਉ ॥੨॥(ਅੰਕ ੧੦੧੫)
murakha sir murakh hai j mannae naahee naao.||2||
(page 1015)

*The most foolish of the foolish are those*
*who do not believe in the Name.*

It is not necessary that literate person is a wiseman. But an educated man, due to pride, does more foolish jobs:-

ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥(ਅੰਕ ੧੪੦)
parriaa murakh aakheeai jis lub lobh ahankaaraa. (page 140)

*That scholar who is full of greed,*
*arrogant pride and egotism,*
*is known to be a fool.*

This is foolishness, if one knows the result, even then does evil deeds, knowningly goes to a wrong place, to be proud of one's mistakes and enjoy these mistakes. All this is foolishness. The truth is that the so-called educated persons are doing jobs which are excessivly foolish ones. Knowingly they are taking poison:-

ਕਬੀਰ ਮਨੁ ਜਾਨੈ ਸਭ ਬਾਤ ਜਾਨਤ ਹੀ ਅਉਗਨੁ ਕਰੈ ॥
kabir man jaanai sabh baat jaanat hee aougun karai.

*Kabir, the mortal knows everything,*
*and knowing, he still makes mistakes.*

ਕਾਹੇ ਕੀ ਕੁਸਲਾਤ ਹਾਥਿ ਦੀਪੁ ਕੂਏ ਪਰੈ ॥੨੧੬॥ (ਅੰਕ ੧੩੭੬)
kaahae kee kuslaat haath deep kooeae parai.||216||(page 1376)
*What good is a lamp in one's hand,*
*if he falls into the well?*

To look at the place before taking a step, to think deeply before speaking, to remain alert while eating, to live the life doing meditation--these are the traits of a wiseman.

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## *Censure And Praise*

To narrate a talk, by exaggerating it, is a praise. But to narrate by decreasing it is censure. Man of the present time has a habit of speaking, which may be praise or censure. Also the man at present enjoys either listening praise or speaking ill of others. But there is one condition. If it is praise of one's self, then it is enjoyable. If it is censure of the other fellow, then it is enjoyable. However if the censure is of one's self, then mind feels pain, or if the praise is of the other fellow, even then the mind feels pain. There is great enjoyment in listening to censure and praise, but censure should be of others and praise of one's own. To do censure or praise is an enormous mental illness. Gurbani has advised us to abandon both:-

ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਊ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥
oustat nindaa dooo tiaagai khojai pad nirbaanaa.
*Renounce both praise and blame;*
*seek instead the state of Nirvaanaa.*

ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ ॥੨॥੧॥(ਅੰਕ ੨੧੮)
jan nanak eihu khael kathan hai
kinehoon gurmukh jaanaa.||2||1||(page 218)
*O servant Nanak, this is such a difficult game;*
only a few Gurmukhs understand it!

To call a flower thorn, to saint a thief, to truth a lie and to light darkness - this is censure.

To call darkness light, to thief a saint, to thorn a flower - this is praise. Enemy censures. Sycophant admires. The level of lives of both these persons is very low. Very stupid and hostile persons enjoy ill talk. Very greedy and sycophant persons enjoy admiration. He, who does not indulge in censure and praise and does not loose his mental balance, is a pious man, mendicant and saint:-

ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ ਹੈ ਢਾਰਿ ॥੧॥(ਅੰਕ ੫੨੮)
koee bhalaa keho bhaavai buraa keho

hum tan deeou hai dhaar.||1||(page 528)
*Some speak good of me, and some speak ill of me,*
*but I have surrendered my body to You.*

Bhagat Kabir ji says that if the mind is pure, and the censorious censures, then such a person should be honoured like parents. He is washing the clothes free of cost and keeps us vigilant:-

ਨਿੰਦਾ ਜਨ ਕਉ ਖਰੀ ਪਿਆਰੀ ॥
nindaa jan ko kharee piaaree.
*Slander is pleasing to the Lord's humble servant.*

ਨਿੰਦਾ ਬਾਪੁ ਨਿੰਦਾ ਮਹਤਾਰੀ ॥੧॥ ਰਹਾਉ ॥(ਅੰਕ ੩੩੯)
nindaa baap nindaa mehataaree.||1||Pause|| (page 339)
*Slander is my father, slander is my mother.*

Bhagat Daiya Ram ji says that censorious should be honoured more than parents because mother has washed faces and urine by hand but the censorious washes with his tongue:-

ਮਾਨਓ ਮਾਤ ਪਿਤਾ ਹੂੰ ਤੇ ਨਿੰਦਕ ਕੋ ਅਤੀ ਨੇਹੁ।
ਵੋਹ ਧੋਇ ਮਲ ਮੂਤ੍ਰ ਕਰ ਯੇ ਰਸਨਾ ਲਖ ਲੇਹੁ।
*Maaneo Maat Pita Hun Te Nindak Koe Atee Naehu.*
*Wo Dhoe Mal Mutar Kar Ye Rasna Lakh Lehu.*

Admirer is a sycophant decoit. He robs the wealth of many virtues and make you incapable:-

ਈਂ ਖ਼ੁਸ਼ਾਮਦ ਗੋਇ ਚੰਦੀਂ ਇਬਲੇਹਾਂ।
ਰਹਜ਼ਨਾਨਦ ਰਹਜ਼ਨਾਨਦ ਰਹਜ਼ਨਾਂ।
*Een Khushamed Goae Chandeen Iblehan.*
*Rahjanand Rahjanand Rahjna.*

A popular sufi saint of Iran has said that he is very uncomfortable because they call my thorns as flowers. They call my sins as virtuous deeds and my faults as virtues.

I am in search of that daring enemy who will mention my drawbacks and weaknesses at my face so that I may come to know my mistakes:-

ਅਜ਼ ਸੋਹਬਤੇ ਦੋਸਤੇ ਰੰਜਮ.
ਕਿ ਇਖ਼ਲਾਕ ਬ ਦਮ ਹੁਸਨ ਨੁਮਾਇਦ।
ਐਬਮ ਹੁਨਰੋ ਕਮਾਲ ਬੀਨਦ,
ਖਾਰਮ ਗੁਲ ਯਾਸਮੀਂਭ ਨੁਮਾਇਦ।
ਕੋ ਦੁਸ਼ਮਨ ਸ਼ੋਖੇ ਚਸ਼ਮ ਬੇਬਾਕ,
ਤਾ ਐਬੇ ਮਰਾ ਬ ਮਨ ਨੁਮਾਇਦ।

*Az sohabte Doste Ranjam,*
*Ke Ikhlaak B Dam Husan Numaed.*
*Aibam Hunro Kamaal Beenad,*
*Kharum Gul Yasmeen Numaaed.*
*Ko Dushman Soukhe Chasham Baibaak.*
*Ta Aiboo Mran Baman Numaed.*

If flower is called as flower and thorn as thorn, then it is the Truth. To call a thief as a thief and to call a mendicant as a mendicant--this is very pure utterance. But man speaks half the truth. He says flower as a flower, but hesitates to call a thorn as a thorn. He fears that the thorn may prick.

Some rare great man, by rising above criticism and praise, tries to say the truth.

If you want to censure, then censure yourself, 'Nind to Nij Deh'(ਨਿੰਦ ਤੋ ਨਿਜ ਦੇਹ) , but if you want to praise, then:-

ਉਸਤਤਿ ਮਨ ਮਹਿ ਕਰਿ ਨਿਰੰਕਾਰ ॥
oustat man maeh kar nirankaar.
*Praise the Formless Lord in your mind.*
ਕਰਿ ਮਨ ਮੇਰੇ ਸਤਿ ਬਿਉਹਾਰ ॥ (ਅੰਕ ੨੮੧)
kar man maerae sat biouhaar.(page 281)
O my mind, make this your true occupation.

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## *Speaking And Vow of Silence*

Every organ in the body is precious and unique. But tongue has got its own greatness. From the mode of speech of a person, his personality is revealed. As far as a man does not speak, his virtues and vices are not known:-

ਤਾ ਮਰਦੇ ਸੁਖਨ ਨ ਗਫ਼ਤਾ ਬਾਸ਼ਦ।
ਐਬੋ ਹੁਨਰ ਨਿਹੁਫ਼ਤਾ ਬਾਸ਼ਦ।

*Ta marde Sukhan Na Gafta Bashad.*
*Aiboo Husan Nehufta Bashad.*

All links in the world depend on conversation. When the relations break, then first of all conversation is stopped. One keeps seeing but no talk. Where there is no mutual speaking then it is clear that relations have broken. Relation with the world is established by speaking. Relation with God is also communed by speaking only. What should we speak, by listening to which He may love us:-

ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ॥(ਜਪੁ ਜੀ ਸਾਹਿਬ)
muhu k bolan boleeai jit sun dharae piaar.(Jap ji Sahib)
*What words can we speak to evoke His Love?*

That is all ! His Name is to be repeated and His virtues are to be pondered over.

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ॥(ਜਪੁ ਜੀ ਸਾਹਿਬ)
amrit vaelaa sach naao vaddiaaee veechaar.(Jap ji sahib)
*In the Amrit Vaylaa,*
*the ambrosial hours before dawn,*
*chant the True Name,*
*and contemplate His Glorious Greatness.*

And ਬਾਬਾ ਬੋਲਨਾ ਕਿਆ ਕਹੀਐ ॥
baabaa bolanaa kiaa kaheeai
*O father, if I speak, what words should I utter?*
ਜੈਸੇ ਰਾਮ ਨਾਮ ਰਵਿ ਰਹੀਐ ॥੧॥ ਰਹਾਉ ॥ (ਅੰਕ ੮੭੦)
jaisae raam naam rav reheeai.(page 870)
*Speak such words, by which you may remain absorbed in the Name of the Lord.*

Speaking is a mighty force. If the skill for the proper use of this power is not known, then there can be a more harm. Generally the domestic disputes take place due to the improper use of tongue. Man suffers more in his life due to his bad tongue. Mind becomes immoral due to the loss of energy due to the continuous speaking without thinking:-

ਬੋਲਤ ਬੋਲਤ ਬਢਹਿ ਬਿਕਾਰਾ ॥ (ਅੰਕ ੮੭੦)

bolat bolat badhaeh bikaaraa.(page 870)

*By speaking and only speaking, corruption only increases.*

During speaking, the attention is on the other person. Due to this, the attention remains dislocated with one's own spoken words. As a result one speaks in excess which becomes a reason for sufferings.

A proudy person speaks more. A humble person listens more. In a meeting a proudy person does not give an opportunity to any one to speak. He himself goes on speaking. The taste of uttering is the taste of pride. Others are listeners, they are ignorant I am telling, with this pride is contented. If this bad habit is not prevented, then such a person degrades in the eyes of learned persons and generally gets shameful.

One precious talk, even if it is small like a grain of millet but it should be like a comphor, is better than all other talks which are like a heap of dust:-

ਕਮ ਆਵਾਜ਼ ਹਰਗਿਜ਼ ਨ ਬੀਨੀ ਖਜਲ।
ਜਵੈ ਮੁਸ਼ਕ ਬਹਤਰ ਅਸਤ ਯਕ ਤੋਦਾ ਗਿਲ।

*Kam Aawaj Hargiz na Beenee Khajal.*
*Jawae Mushaq Baihtar Ast Yuk toda Gil.*

Speaking should be logical. To go on speaking loudly by swelling the veins of the neck, is to waste of own and others time:-

ਖਮੋਸ਼ੀ ਮਾਅਨੀਏ ਦਾਰਦ ਕਿਹ ਦਰ ਗੁਫ਼ਤਨ ਨਮੇ ਆਇਦ।

*Khaamoshi Maaneeae Dard Ke Dar Guftan Nameh Aayed*
*(Sheikh Saadi)*

To keep quite is better than to speak uselessly.

ਚੁਪੈ ਚੰਗਾ ਨਾਨਕਾ ਵਿਣੁ ਨਾਵੈ ਮੁਹਿ ਗੰਧੁ ॥੧॥ (ਅੰਕ ੧੨੮੮)

chupai changaa nanaka vin naavai muhe gandh.||1||(page 1288)

*It is good to be silent,*
*O Nanak; without the Name,*
*one's mouth spews forth only filth.*

The silence of a wiseman is more precious that the utterance of a fool.

Wise and dignified person does not speak until and unless somebody is fully ready to listen and he has no material for speaking. A talk coming out of the bottom of the heart reaches the hearts of the people:-

ਦਿਲ ਸੇ ਜੋ ਬਾਤ ਨਿਕਲਤੀ ਹੈ ਅਸਰ ਰਖਤੀ ਹੈ।
ਪਰ ਨਹੀਂ ਤਾਕਤੇ ਪ੍ਰਵਾਜ਼ ਮਗਰ ਰਖਤੀ ਹੈ। (ਇਕਬਾਲ)

*Dil se joe Baat Nikalti Hai Asar Rakhti Hai.*
*Par Nahi Taktae Parwaz Magar Rakhti Hai. (Iqbal)*

The words of a perfect person pierce the heart:-

ਕਬੀਰ ਸਤਿਗੁਰ ਸੂਰਮੇ ਬਾਹਿਆ ਬਾਨੁ ਜੁ ਏਕੁ ॥
kabeer satgur soorumae baahiaa baan j eaek.
*Kabir, the True Guru, the Spiritual Warrior,*
*has shot me with His Arrow.*
ਲਾਗਤ ਹੀ ਭੁਇ ਗਿਰਿ ਪਰਿਆ ਪਰਾ ਕਰੇਜੇ ਛੇਕੁ ॥੧੯੪॥
(ਅੰਕ ੧੩੭੪)
laagat hee bhue gir parlaa paraa karaejae shaek. ||194||
(page 1374)
*As soon as it struck me, I fell to the ground,*
*with a hole in my heart.*

When a person's tongue is not in his control, and speaks uselessly, then a dumb and tongue--less person is better than him, because he saves himself from the filth and distress of the useless utterances.

ਜ਼ਬਾਨੇ ਬਰੀਦਾ ਬ ਕੰਜੇ ਸੁਮ ਬ ਕੁਮ।
ਵ ਬ ਅਜ਼ ਕਸੇ ਕਿ ਜ਼ਬਾਨਸ਼ ਨ ਬਾਸ਼ਦ ਅੰਦਰ ਹੁਕਮ। (ਸ਼ੇਖ ਸਾਅਦੀ)

*Jabane Bareeda B Kanje Sum B Kum*
*Va Ba Aj Kase Ke Jabanash Na Bashid Andar Hukam.*
*(Seikh Saddi)*

Where there is a necessity to speak, and others have no demand for speaking, then it is a sin to speak there. But keeping quite is also a sin if there is a well in front of a blind man.

ਚੋ ਕਾਰੇ ਬੇ ਫ਼ਜ਼ੂਲ-ਏ ਮਨ ਬਰਾਇਦ।
ਮਰਾ ਦਰ ਵੈ ਸਖ਼ੁਨ ਗੁਫ਼ਤਨ ਨਸ਼ਾਇਦ।
ਵ ਗਰ ਬੀਨਮ ਕਿ ਨਾਬੀਨਾਓ ਚਾਹ ਅਸਤ।
ਅਗਰ ਖ਼ਾਮੋਸ਼ ਬ ਨਸ਼ੀਨਮ ਗੁਨਾਹ ਅਸਤ। (ਸ਼ੇਖ ਸਾਅਦੀ)

*Cho Kare Be Fazul-Ae Man Baraed.*
*Mara Dar Vai Sukhun Guftan Nashaed.*
*Va Gar Benam Ke Benaaoo Chah Ast.*
*Agar ;Khamosh Ba Nashenam Gunah Ast. (Sheikh Saddi)*

When communication with God increases then conversation with the world decreases:-

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ ॥ (ਅੰਕ ੯੧੮)

lab lobh ahankaar taj trisanaa bahut nahi bolunaa.(page 918)

*They renounce greed, avarice, egotism and desire;*
*they do not talk too much.*

Excessive speaking with the world indicates that the conversation of this person with God has not started yet.

The precious secrets of the life are found from either the mind or the priceless words.

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## *Life And Its Development*

Every living class is moving towards development. There is a strong desire to reach the summit. What is the mood of life? At what stage it is at present? What is the destination? The philososphers have been giving their views to the world on these topics from time to time. What is life? From where is it? This question is also there in the Gurbani:-

ਕਿਥਹੁ ਉਪਜੈ ਕਹ ਰਹੈ ਕਹ ਮਾਹਿ ਸਮਾਵੈ ॥(ਅੰਕ ੧੧੯੩)

kithhu oupujai keh rehai keh mahi samaavai.(page 1193)

*Where do we come from? Where do we live?*
*Where do we go in the end?*

Gurbani has also replied this question in a very scientific and philosophical way. The material is in three forms:- Solid, Liquid and Gas. Originally it was gas:-

ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੂਕਾਰਾ ॥ (ਅੰਕ ੧੦੩੫)

arbad narbad dhundhookara.(page 1035)

*For endless eons, there was only utter darkness.*

The gas became liquid, which became solid and then the life came into being:-

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥

saachae tae pavanaa bhaeiaa pavanai tae jal hoe.

*From the True Lord came the air,*
*and from the air came water.*

ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥ (ਅੰਕ ੧੯)

jal tae tribhavan saajiaa ghatt ghatt jot samoe. (page 19)

*From water, He created the three worlds;*
*in each and every heart He has infused His Light.*

According to the Puranic Belief, Machh (Big Fish) and Kachh (Tortoise an incarnation of Vishnu) were the Avtars (Super humans) in the beginning. Indeed, the original journey of the life started from water. There is some solid material, some liquid and some gaseous in the body. If we see the source of our consciousness, then we were originally stone. We remained stone for many ages. Stone has got consciousness, but it is sleeping:-

ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥ (ਅੰਕ ੧੭੬)

kaee janam sail gir kariaa.(page 176)

*In so many incarnations,*
*you were rocks and mountains;*

As the child is developing even while sleeping, so was the consciousness under development while sleeping in the stone. Marble, diamond, pearl, coral, emerald, sapphire, topaz and gem are the developing forms of stone. This is the summit of stone. From there another life starts. As the old age is the summit (elderliness) of the man. The elderliness of stone is marble, saphire, diamond etc. We initiated our journey from stones, therefore even today we have great fondness of stones. If a person resides in a house for long time, fondness develops and even today we have affection for stones. Our god and demigods are of stone.

We take the help of stones to make our name immortal. We want to become immortal by getting our names engraved on stones. Statues of late Rajas and Maharajas are made of stone and kept. Even though Islam do not believe in idol-worship, yet it could not save itself from the worship of the graves of stone. The human life is united with stone in every side.

If one stone is lying near another stone, then it does not know about this. There appears no partnership between the stones. Man is also living according to the mental impressions of the previous births. If two brothers are living in one house, then many months pass when they have seen each other. Son is not on speaking terms with father. One neighbour has no connection with the other. These are the mental impressions of the stone. Next to stones, the second halt of the consciousness is vegetation:-

ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੂ ਉਪਾਏ ॥

kaetae rukh birakh hum cheenae kaetae pasoo oupaaeae

*I took the form of so many plants and trees,*
*and so many animals.*

ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥੨॥(ਅੰਕ ੧੫੬)

kaetae naag kulee maeh aaeae
kaetae pankh ouddaaeae.||2|| (page 156)

*Many times I entered the families of snakes and flying birds.*

And:-

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥

kee janam bheae keett patangaa.

*In so many incarnations, you were a worm and an insect;*

ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥

kaee janam gaj meen kurangaa.
*in so many incarnations, you were an elephant, a fish and a deer.*
ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥
kaee janam pankhee sarap hoeiou.
*In so many incarnations, you were a bird and a snake.*
ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥੧॥
kaee janam haivur brikh joeiou.||1||
*In so many incarnations, you were yoked as an ox and a horse.*
ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥
mil jagdis milan kee bareeaa.
*Meet the Lord of the Universe - now is the time to meet Him.*
ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥੧॥ ਰਹਾਉ ॥ (ਅੰਕ ੧੭੬)
chirankaal eih daeh sanjareeaa.||1||Pause||(page 176)
*After so very long, this human body was fashioned for you.*

Three parts of the vegetation are sleeping, one part is awoke. It feels the pain, comfort and pleasure and want etc. There are male and female in these also. These accept the effect of music very quickly. These also understand the effect of the human beings. The summit of vegetation is flowers, fruits and fragrance, of trees like(chandan) sandal wood. Sandal wood is the summit of vegetation. From the summit of consciousness, man should be motivated to search for his summit-- for this diamond, sapphire and topaz have been kept in the temples and also sandal wood was given a special place. To produce brightness in life like that a diamond, and to be cool and fragrant like sandal wood was considered the aim of human life.

The third halt of the soul is quardruped animals and birds. Birds and animals are half sleeping and half awoke. They feel more the pain and comfort, They are more active and are the last link of human life.

The top most life in animals is considered to be that of cow, lion, elephant and deer etc. and in the birds it is that of swan. The presence of idols of cow and lion in the temples is the proof of the summit of the animal life. We call a very gentle person as 'cow--like' and to a brave person-- like a lion. In the birds swan is at the top. Therefore we give simile of swan for a saint. Diamonds, emeralds, sandal wood, flowers, cow, deer, elephant and swan have been splendour of the temples and religious places. Man after getting inspiration from them, have been searching the summit of life.

After animals the fourth stage is of the human life. But this is also a halt, not the destination, not the abode, still to go further.

Darwin has accepted monkey as the last link in the human life and the Vedic Rishis have accepted cow as the last link. The research of science is of the body and material. The research of religion is of the soul.

Physically monkey is very near to man. But cow seems very near to man due to mind and habits. Perhaps by making this link as the basis, beef--eating had been considered sin and it was ruled that beef--eating is equivalent to eat man's meat.

When the consciousness goes to a deeper level while doing contemplation, then man becomes capable to see future and past. He sees his previous and next life. Many great persons have told about their previous life.

Guru Gobind Singh is the leader of ascetics at HemKund. This he himself has written.

Shamas Tabrez has mentioned about his previous nine births. Kabir ji says that he was His servant in his previous life:-

ਪੂਰਬ ਜਨਮ ਹਮ ਤੁਮ੍ਰੇ ਸੇਵਕ
ਅਬ ਤਉ ਮਿਟਿਆ ਨ ਜਾਈ ॥(ਅੰਕ ੯੬੯)

poorab janam hum tumurae saevak ab to mittiaa n jaaee.
(page 969)

*In my past life, I was Your servant; now, I cannot leave You.*

Mahatma Budh tells that his previous birth was of an elephant. As some stones are solid and some are soft and tender. In vegetation also nature of some is hot and some are cool. Coriander is cool. Garlic, onion, ginger etc. are hot. Similarly in animals, some are lagging behind while some are progressive. The same principle is working in the human life. In human beings some are hot-tempered while some are of cool nature.

In the Puranic Books of our country (India), there are mystical stories regarding the development of life.

Rishi (religious person) Mandav was born to frog. Yogi Machhandar Nath was born to fish and Rishi Godurh to cow.

Machhander Nath became a family person in old age. He began to remain engrossed in dance and singing day and night. With the motivation by Gorakh Nath, he again engrossed in practising Yoga. The restlessness and variability of the fish had remained in the mind. Therefore in the later years of his life his mind became very unsteady. It was assumed that his previous birth was that of fish.

There is a saying in Punjab that frogs cannot be made a measure of weight of five seers. If ten frogs are made to sit in one place, they start jumping in ten different directions. Due to Mandav's disagreement with everyone and due not to abandon this skill of jumping separately, this view is taken that his previous birth was of a frog.

Due to his extreme gentleness and due to his trusting every body, the previous birth of Godurh Rishi was considered to be that of cow.

For a man to be an animal, is an incident of the by gone times. But to become a god is an incident of the future. In the Nature, every one is progressing with the help of Nature. Man has been given the liberty to go forward or turn backwards. Man has very much misused this liberty and very many persons have turned back.

After the fourth stage, the fifth stage of the consciousness is to become god and the sixth stage is the destination--wherein it get engrossed and becomes the form of God.

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥(ਅੰਕ ੬੩੩)

nanak leen bhaeiou gobind sio jio paanee sung paanee.(page 633)

O Nanak, he merges with the Lord of the Universe,

like water with water.

ਨਾਮੇ ਨਾਰਾਇਨ ਨਾਹੀ ਭੇਦੁ ॥੨੮॥੧॥੧੦॥ (ਅੰਕ ੧੧੬੬)

naamae naaraaein naahee bhaed.||28||1||10||(page 1166)

*There is no difference between Naam Dayv and the Lord.*

ਰਾਮ ਕਬੀਰੈ ਭੇਦ ਨ ਭਾਈ ॥ (ਅੰਕ ੧੦)

raam kabirai bhaed n bhaaee.(page 10)

*Now Ram and Kabir became identical.*

On reaching the destination, the bliss one gets, is inexpressible. That is like this--as a blind man receives eyes, hungry gets food, thirsty gets water, poor gets wealth, drowning man gets boat. But all this is just for saying, whereas the truth is that the state when life, after complete development, reaches the Zenith-- is inexpressible.

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## *Religious Guidance And Politics*

If the water flows in a proper way, then there is comfort. But if it takes the form of floods and flows improperly, then there is a lot of damage. Food is prepared if the fire burns in the hearth, factories and motor cars run. But if the fire is out of control, then it burns the house and converts it into ash. The hard work of many years comes to a naught in a second.

Man has got a lot of intellectual power. If this power is not utilized properly, then so much damage is done by a man to the other person as has not been done by out of control fire and water. To enable man to conduct according to tradition, some rules have been made by government and some by religion. The political power has made laws on the basis of physical work, but religion has made social code of conduct on the basis of human consciousness.

The innocent child has got neither power not intelligence, therefore he does not come under the control of political power. By having a physical strength, intellectual power and power of wealth, it is very difficult to remain pure like a child. In the present times, man has abandoned the religious code of conduct, therefore there is so much clamour of politics. The politics is threatening from outside. The religious code amends from inside. Religion is a power of percetion. To follow the religion means to walk by seeing with one's own eyes. The life without religion is like the life of a blind man, who walks with the help of a stick. There is no light at the level of consciousness, so it is like going with the help of a stick. If some people are coming from opposite directions with the help of sticks, then collision is inevitable. At present times there is so much collision in the political world.

Sometime back man was living according to natural rules. At that time there was no need for guide lines. Then, in due course man began to go against the religious code of conduct, therefore there was the necessity of politics. To go according to the religious code is an internal bliss, but to go according to the politics is a compulsion. Where ever there is a compulsion, there is a possibility of bypassing the rules.

This saying is correct that law is a spider's web. Therefore weak living beings get entrapped and the strong ones break the web and go farward. Weak persons are punished, but this political power does not say any thing to the powerful.

The truth is that any thing can be broken with power. Generally laws are broken by the powerful. On getting power, the powerful becomes corrupt. You might have seen in the political field that a person who has no power, remains noble and goes on blaming the opposition as corrupt. The persons in the political field should be spotless so that the government could be run in a neat and clean way. Inded, he (a person out of power)says that unless persons like me do not come in power, corruption can not be removed. But as soon as such a person comes in power, he himself becomes corrupt. The truth is that political rules are made by the politicians and they themselves break these rules. In this way they take the advantage of the weakness of the weak people and serve their purpose.

The religious rules come out from the purified consciousness of a person. Therefore no religious person has tried to break the religious rules, rather they have remained guardians.

Due to the fear of the law, a person is not indulging in theft, prostitution and other offences. But all these vices are present inside the man. Only due to the fear of punishment, he remains gentle from outside. But whenever a person pursues a religious guidance, then even decoits like Balmeek become saints. By throwing out cheating, they become 'Sajjan'सज्जन (sweet heart) and leaving barbarism, they become gods.

At present man is living in the world according to the politics, or accepts the policy under compulsion. Therefore the prisons in the whole world are full of prisoners. Crime and tension is increasing and the whole world looks like a prison. When a man will live according to the religious guidelines and God's regulations, the springs of comfort and peace will start flowing. Laws have their own law--books and religion have their own religious--books. By getting motivation from the religious books and congregations to lead a joyful life according to the religious guidance is the aim of Human Life.

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## *Complete And Incomplete*

Every one in the Nature is searching for the completeness, because incompleteness is painful.

Any thing incomplete does not look good. Incomplete poetry is useless. Incomplete picture is not worth seeing. The incomplete tune of a music is not worth listening. Partially wrought idol looks ugly. Incomplete house is not worth living. In short any thing incomplete does not look good. Incomplete man also does not look good. There are different ways to complete a thing. If somebody wants to paint a picture while modulating a tune, then it is madness. If by spreading up a colour by brush, some body tries to bring forth a tune of music, then it is also foolishness.

By which methods man has tried to complete himself, he has, so far, not been able to become complete. Man had been thinking that he would become complete on the receipt of wealth. He got the wealth but remained incomplete. He got respect and rank, but he could not become complete. The house became complete but he could not become complete. He got sons and friends but he remained incomplete. The pain of incompleteness is very troublesome.

He remained incomplete uptil the last breath. He could not complete any job himself.

ਕਿਨ ਹੀ ਨ ਕੀਏ ਕਾਜ ਮਾਇਆ ਪੂਰੇ ॥ ( ਅੰਕ ੮੮੯)

kin hee n keeeae kaaj maaeiaa poorae.(page 889)

*None of them ever accomplished the tasks of Maya.*

When he breathed his last, then people said that he has become complete. Who was incomplete while living, how he can become complete after death?

Stream can become complete only after merging with the ocean. The journey of seed is to become tree and then to reach upto fruit. At last man has also some summit, without touching which it is difficult for him to become complete. Only that is called complete, in which nothing increases or decreases.

ਨ ਘਾਟ ਹੈ ਨ ਬਾਧ ਹੈ ਨ ਘਾਟ ਬਾਧ ਹੋਤ ਹੈ।

*Na Ghat Hai Na Badh Hai, Na Ghat Badh Hote Hai.*

In the natural atmosphere increasing and decreasing is going on. After becoming complete, the moon starts decreasing. Child became young and after touching the top of youth, he starts decreasing. After reaching a certain height, the mountains start decreasing. Here every one's strength after reaching the zenith, starts decreasing.

ਘਟੰਤ ਰੂਪੰ ਘਟੰਤ ਦੀਪੰ ਘਟੰਤ ਰਵਿ ਸਸੀਅਰ ਨਖ੍ਰ ਗਗਨੰ ॥

ghatant roopang ghatant deepang
ghatant rav suseear nakhatar gugnung.
*Beauty fades away,*
*islands fade away,*
*the sun, moon, stars and sky fade away.*

ਘਟੰਤ ਬਸੁਧਾ ਗਿਰਿ ਤਰ ਸਿਖੰਡੰ ॥

ghatant basudhaa gir tur sikhanddung.
*The earth, mountains, forests and lands fade away.*

ਘਟੰਤ ਲਲਨਾ ਸੁਤ ਭ੍ਰਾਤ ਹੀਤੰ ॥ (ਅੰਕ ੧੩੫੪)

ghatant lalanaa sut bhraat heetung. (page 1354)
*One's spouse, children, siblings and loved friends fade away.*

If on reaching the top, one has to decrease, then it is not the top of the life. In whom there is no increase or decrease, He is complete and by uniting with the complete, the living being can become complete. That complete is called 'God':-

ਆਦਿ ਪੂਰਨ ਮਧਿ ਪੂਰਨ ਅੰਤਿ ਪੂਰਨ ਪਰਮੇਸੁਰਹ ॥( ਅੰਕ ੭੦੫)

aad poorun madh poorun ant poorun parmaesureh.( page 705)
*In the beginning, He was pervading;*
*in the middle, He is pervading;*
*in the end, He will be pervading.*
*He is the Transcendent Lord.*

And

ਪੂਰਾ ਪ੍ਰਭੁ ਆਰਾਧਿਆ ਪੂਰਾ ਜਾ ਕਾ ਨਾਉ ॥

pooraa prabh aaraadhiaa pooraa jaa kaa naao.
*I worship and adore the Perfect Lord God. Perfect is His Name.*

ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ ਪੂਰੇ ਕੇ ਗੁਨ ਗਾਉ ॥੧॥(ਅੰਕ ੨੯੫)

nanak pooraa paaeiaa poorae kae gun gaao. ||1||(page 295)
*O Nanak, I have obtained the Perfect One; I sing the Glorious Praises of the Perfect Lord.*

The word for meditation ( Gur Mantar ) of the complete (ਪੂਰਾ=Poora ) God is to be taken from the complete (poora) Guru:-

ਪੂਰਾ ਗੁਰੁ ਅਖੁਓ ਜਾ ਕਾ ਮੰਤ੍ਰ ॥
pooraa gur akhuou jaa kaa mantar
*The Guru is perfect; His Teachings are everlasting.*
ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਪੇਖੈ ਹੋਇ ਸੰਤ ॥ (ਅੰਕ ੨੮੭)
amrit drisatt paekhai hoe sant. (page 287)
*Beholding His Ambrosial Glance, one becomes saintly.*

In reality he, who has engrossed in Pooran (God), is complete. No body becomes complete after death.

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## *Bondage And Salvation*

There remains a craving for salvation in deep breaths. The yearning for salvation is powerful. From the times immemorial countless persons have been engrossed in meditation to get salvation. Salvation is the greatest joy and happiness. Bondage, or slavery is worse than death. Slave person is a dead person. Slavery comes out of weakness. Mighty consider death better than slavery. Bondage is of many kinds, so salvation is also of many types. Financial Bondage, Social Bondage, Political slavery. After these body has bondage of sickness, mind has a bondage of improper thoughts, and soul is in bondage of birth and death. All the bondages are hell. Due to bondage there is no comfort even in dream:

ਪਰ ਅਧੀਨ ਸੁਪਨੇ ਸੁਖ ਨਹੀਂ।

If one has to financially depend upon some body, and every reasonable and unreasonable talk has to be tolerated and even then financial difficulty remains, then it is a very big chain. Those rules made by society, which take the life to lower levels and have to be accepted under compulsion, make the life tasteless. Due to political slavery the whole country becomes prison. A sentence of a popular poet of the West is written on the Parliament building of England:-

*"It is not necessary that I should agree with you. But I will sacrifice my life if someone stopped you from speaking".*

In every happening incident if one has to agree under compulsion, this political bondage remains sticked like an ulcer. A cagaed bird does get feed, but in return, he has to be yes-man of the owner. To live in the cage is such a bad habit, that he forgets flying. Cage can never become a home:-

ਹਜ਼ਾਰੋਂ ਤਰਹ ਤਖ਼ੱਯਲ ਨੇ ਕਰਵਟੇਂ ਬਦਲੀਂ,
ਕਫ਼ਸ ਕਫ਼ਸ ਹੀ ਰਹਾ ਆਸ਼ੀਆਂ ਬਨ ਨ ਸਕਾ।

*Hajaaron Trah Takhyal Ne Karwaten Badleen,*
*Kafas Kafas He Raha Aasheean Ban Na Saka.*

If the body remains in the bondage of diseases, then it is

very painful. If the disease remains for a long time, then the patient concurs with the disease; and then it is the biggest disease to concur with the bondages. "The disease will not be cured, therefore let us agree with it"- with this type of thinking, the disease remains permanently with the patient until he breathes his last.

There is a popular incident of Egypt. Some people were put behind bars for life time for the offence of rebellion. When these people were in the prison for thirty years. they were told that now they were being set free, they were very much bewildered. Being in the jail for a long time, it looked like their home. They were getting food in time, a place was fixed for sleep and the day used to pass in conversation. Therefore they forgot that they were prisoners. Jail became their home. Handcuffs were like ornaments. When some one some considers jail as his home and handcuffs as oranments, then to set him free becomes difficult. If a patient considers sickness as healthiness, then it is difficult to cure such a person. Due to the evil mental impressions of the previous births, the modern man has concurred with the evil deeds. He is leading a care free life of evil deeds and has considered the evil deeds as the human nature.

Along with birth comes death, disease and many other crimes. Therefore the Rishis (learned people) of India have accepted birth as the biggest bondage.

If a student of class one goes upto the tenth class step by step by doing hard work and then if he is asked to again sit in class one, it will be an unbearable pain.

A child has grown up, became young and family man. Then slowly he became old. If while dying he is told that he will again be born, will become a child and will play with toys, then will remain in trance, then it will be an unbearable suffering. Therefore the Indian religion has considered birth as the biggest suffering.

A meditator prays to God to spare him from the cycle of birth and death:-

ਪ੍ਰਭ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ ॥
prabh janam maran nivaar
*God, please release me from birth and death.*

ਹਾਰਿ ਪਰਿਓ ਦੁਆਰਿ ॥ (ਅੰਕ ੮੩੭)

haar pariou duaar.(page 837)

*I have grown weary, and collapsed at Your door.*

By repeating God's Name (Simran) man is saved from the prison of birth–life, disease and old age:-

ਨ ਦਨੋਤਿ ਜਸਮਰਣੇਨ
ਜਨਮ ਜਰਾਧਿ ਮਰਣ ਭਇਅੰ ॥੧॥ ਰਹਾਉ ॥(ਅੰਕ ੫੨੬)

n danot jasmurunaen
janam jaraadh maran bhaeiang.||1||Pause||
(page 526)

*Remembering Him in meditation,*
*the fear of birth, old age and death will not trouble you.*

In this way the mendicant (Bhagat) by meditation on God's Name, breaks all the bondages while still living and enjoys the bliss of salvation:-

ਕਹਤ ਕਬੀਰਾ ਜੋ ਹਰਿ ਧਿਆਵੈ
ਜੀਵਤ ਬੰਧਨ ਤੋਰੇ ॥੫॥੫॥੧੮॥( ਅੰਕ ੪੮੦)

kehat kabaraa jo har dhiaavai
jeevat bandhan torae.||5||5||18||( page 480)

*Says Kabeer, one who meditates on the Lord,*
*breaks his bonds, even while yet alive.*

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## *Brahma, Vishnu, Shiva*

Three activities are going on in the universe.

Birth, Life and End - something is germinating, the germinated is staying and then ceases to exist. It was believed that the three functions are being performed through some three powers. Later on the three powers were given names. Those spiritual philosophers, who gave these views, are correct upto that only, three functions are going on--being made, staying and is ending, but all this is happening from one.

Perhaps the learned people (Rishi Muni) wanted to say this only, but from the way of their saying, now one idea do comes up whether actual powers are three or one.

Mythology is like this that Brahma created the universe, Vishnu is nourishing and Shiva is destroying.

The truth is appearing some thing like this that Vishnu gave this notion to the world that from where the nourishment is being done, make love with that. Why the universe was created? When it was done? This was the research of Brahma. Therefore he was called: (wordly) mundane. Where from destruction is taking place? the emphasis of Shiva is on this research.

By considering the bounty as a souvenir, the Bestower should be loved and thanked--this ideology is that of Vishnu. This Ideology was liked by most of the people. Therefore he is worshipped very much and Vishnu Temples are every where. Gathering of businessmen and rich people sat around Vishnu since Laxmi was sitting at the feet of Vishnu. Those people, who were having greater craving for living and desiring immensely the worldly comforts, became devotees of Vishnu.

ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥ (ਜਪੁ ਜੀ ਸਾਹਿਬ)

gaavai ko daat jaanai neesaan. (Jap ji Sahib)

*Some sing of His Gifts, and know His Sign and Insignia.*

Brahama had a heart of poet and literator. He was such a poet that besides emotional, he was philosopher as well. By consid-

ering the bounty as a souvenir, the ideology of communing with the Benefactor did not appeal to Brahma:-

ਨਾਲਿ ਕੁਟੰਬੁ ਸਾਥਿ ਵਰਦਾਤਾ ਬ੍ਰਹਮਾ ਭਾਲਣ ਸ੍ਰਿਸਟਿ ਗਇਆ ॥
naal kutanb saath vardaataa brahmaa bhalan srisat gaeiaa.
*Brahma, the bestower of blessings,*
*entered the stem of the lotus, with his relatives,*
*to find the extent of the universe.*
ਆਗੈ ਅੰਤੁ ਨ ਪਾਇਓ ਤਾ ਕਾ ਕੰਸੁ ਛੇਦਿ ਕਿਆ ਵਡਾ ਭਇਆ ॥੩॥(ਅੰਕ ੩੫੦)
agai ant n paaeiou ta ka kans shaed kiaa vadda bhaeiaa. ||3||
(page 350)
*Proceeding on, he could not find its limits;*
*what glory was obtained by killing Kansa, the king?*

Brahma was engrossed in the research of every aspect of the world. Living Beings are of eight-four lakhs types. There are seven notes in music. Tastes of Tongue are six. The states (ਹਾਲਤਾਂ) of mind are nine. Conscience has four parts. Body has Chakras. Why diseases come up and what is their medicine. He went into the deepest level of the matter and remained busing trying to know the basic nature of it and gave notions full of difficult knowledge through Vedas:-

ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ (ਜਪੁ ਜੀ ਸਾਹਿਬ)
gaavai ko vidiaa vikhum veechaar.(Jap ji Sahib)
*Some sing of knowledge obtained of Him,*
*through difficult philosophical studies.*

When he could not find the origin of the world, he got tired and began to say, "Not so, there is no end to it." For providing maximum knowledge of the world, he was called wordly (mundane). And for providing knowledge of the Bestower and bounty, Vishnu was called Store Keeper (*Bhandari*).

The research of Shiva was unique from that of Brahma and Vishnu. Where from the universe has come into being? This was the inclination of Brahma. What why and where is the end of universe? The attention of Shiva concentrated on 'End'. Every created and decorated thing gets destroyed.

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥
gaavai ko saaj karae tan khaeh.
*Some sing that He fashions the body,*
*and then again reduces it to dust.*
ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥(ਜਪੁ ਜੀ ਸਾਹਿਬ)
gaavai ko jeea lai fir daeh.(Jap ji Sahib)

*Some sing that He takes life away,*
*and then again restores it.*

He saw withering in the blooming flowers. Life was seen withering like flowers. By rubbing ash on the body he tried to convey that the body will, at last, become ash. By wearing the garland of skulls he was manifesting the real shape of the life. The people, who were dejected from the world (Bairaagi, asectics) were impressed with this type of thought. Therefore ascetics gathered around him.

The people engrossed in enjoyment, gathered around Vishnu. The learned and philosophers got harmonised with Brahma.

Gurbani has motivated us to first become thinkers and philosophers:-

ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥
aklee saahib saeveeai aklee paaeeai maan.
*Wisdom leads us to serve our Lord and Master;*
*through wisdom, honor is obtained.*

ਅਕਲੀ ਪੜਿ੍ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥
aklee parr kai bujheeai aklee keechai daan.
*Wisdom does not come by reading textbooks;*
*wisdom inspires us to give in charity.*

ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ ॥੧॥(ਅੰਕ ੧੨੪੫)
nanak aakhai raahu eaehu hor galaan saitaan. ||1||(page 1245)
*Says Nanak, this is the Path;*
*other things lead to Satan.*

Blank intellect creates hills of arguments, due to which it becomes difficult to pass the life. Therefore life, soul, wealth, property--all is the bounty given by God. And the Gurbani motivates us to accept God's will:-

ਮਨੁ ਤਨੁ ਤੇਰਾ ਧਨੁ ਭੀ ਤੇਰਾ ॥
man tan taeraa dhan bhee taeraa.
*Mind and body are Yours;*
*all wealth is Yours.*

ਤੂੰ ਠਾਕੁਰੁ ਸੁਆਮੀ ਪ੍ਰਭੁ ਮੇਰਾ ॥(ਅੰਕ ੧੦੬)
toon thaakur suaamee prabh maeraa. (page 106)
*You are my God,*
*my Lord and Master.*

But by chance by engrossing in bounties, we may not become easy going and then enjoyer. Therefore Gurbani has urged us to keep death in mind. End is near and death is a fact:-

ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥
pehilaa maran kabool jivan kee shadd aas
*First, accept death, and give up any hope of life.*
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥੧॥(ਅੰਕ ੧੧੦੨)
hohu sabhana kee raenuka too aao hamaarai paas.||1||
(page 1102)
*Become the dust of the feet of all,*
*and then, you may come to me.*

There are some constructive inclinations in man--that is Brahma and due to that man does some constructive work:-

ਕਾਇਆ ਅੰਦਰਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ ਸਭ ਓਪਤਿ ਜਿਤੁ ਸੰਸਾਰਾ ॥(ਅੰਕ ੭੫੪)
kaaeiaa andar brahmaa bisan mehaesaa
subh oupat jit sansaaraa( page 754)
*Within the body, are Brahma, Vishnu and Shiva,*
*from whom the whole world emanated.*

Brahma is staying in the body. In whom instinct of passion is dominant, he becomes a great scientist, engineer, doctor, literator, poet, artist and iconographer. If Brahma is inside in a short form, then a person will undertake smaller creations.

Vishnu is an element of purity. He creates an aptitude of bringing up. Alongwith himself, he takes care of others also and helps them--this is the duty of Vishnu. But Shivji is also inside. Due to attribute of darkness some thing is being destroyed. If a person is not able to rectify his faults, then he will destroy others due to this attribute of darkness.

If this attribute of darkness is manifested in dreadful form, then a large number of countries are destroyed. If the attribute of darkness is on a smaller scale, then minor clashes take place.

Therefore inside every person, Brahma, Bishan and Mahesh are residing. And they are helpful in the world for construction, staying and wiping out:-

ਕੋਟਿ ਬ੍ਰਹਮੇ ਜਗੁ ਸਾਜਣ ਲਾਏ ॥੧॥(ਅੰਕ ੧੧੫੬)
kott brahmae jag saajan laaeae.||1||(page 1156)
He employed millions of Brahmas to create the worlds.

The whole game of the world is going on with the help of these three inclinations.

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## *Gurmukh And Manmukh*

These two words have apppeared at many places in Sri Guru Granth Sahib. Gurmukh is the highest religious status in Gurmat (Sikhism) and Manmukh is the lowest. The person, who follows the ideology of Guru ji (literally who leads his life by keeping his face towards Guru ji), is called 'Gurmukh'. The person, who by keeping his mind in front, leads the life, is called 'Manmukh'.

The Gurmukh by taking the nectar of the concept of Gur Shabad (Guru's Word), fills his life with the flavour of spiritual juice:-

ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਾ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰਿ ॥੧॥(ਅੰਕ ੬੪੫)
gurmukh amrit pivanaa nanak sabad vichaar.||1||(page 645)

*The Gurmukhs drink in the Ambrosial Nectar,*
*O Nanak, contemplating the Word of the Shabad.*

But the life of manmukh (self-centred) meanders in such a way as the deer bites in the bushes:-

ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥
ghar hee maeh amrit bharpoor hai manmukhaa saad n paaeiaa
*The home within is filled with Ambrosial Nectar,*
*but the self-willed manmukh does not get to taste it.*

ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ ਕ੍ਰਮਦਾ ਭਰਮਿ ਭੁਲਾਇਆ ॥(ਅੰਕ ੬੪੪)
jio kastooree mirag n jaanai bharamdaa bharam bhulaaeiaa.
(page 644)

*He is like the deer,*
*who does not recognize its own musk-scent;*
*it wanders around, deluded by doubt.*

Ninety percent wrong ideas come to the mind of a person. If we place the boat of life under the waves of these ideas, then it will surely sink.

The water of the rainy season flows every years on those ways which the flow of water has made first of all.

This mind travels, in every birth, on those very wrong paths

on which it had travelled in many previous births. This path has no destination. Life stream sinks in some desert. Union with husband ocean is not destined.

So the meaning of Manmukh is to follow the wrong path made by the mind with determination and stubbornly and not to worry about destination.

Gurmukh goes forth for a new search of life and in this search accepts Guru as helper, as fish goes in the water, then the way is automatically made, as the bird flies in the sky, then all along the way is made at that time only.

Similarly when the Gurmukh, after adopting the Gurmat way of living, starts repeating Gur-Shabad, then he reaches at a destination and on reaching there all the meanderings stop.

There are lakhs of devices available in the world to misguide the mind, but there is only one Gur-Shabad to unite the mind. He, who takes the shelter of this Shabad (God's Name), is called 'Gurmukh'.

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## *Sun And Moon*

The whole activity of the world depends upon sun. The clouds are formed with its heat and it rains. The greenery of the earth and change of seaons depend upon sun. The countless costumes of the nature, are made with the revolution of the sun:-

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥
suraj eaeko rut anaek.
*and the various seasons originate from the one sun;*

ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੨॥(ਅੰਕ ੧੨)
nanak kartae kae kaetae vaes.||2||2||(page 12)
*O Nanak, in just the same way,*
*the many forms originate from the Creator.*

Therefore the whole movement of the natural sphere depends upon sun. Where sun is the life of the world, there the moon is the flavour. Due to sun crops grow and ripe and due to moon materials get flavour. Flavour in every material depends upon moon. If life exists, but there is no taste in life, then every thing looks tasteless and dead. However flavour also required material to manifest itself. The sun and moon are also symbols of the research of spiritual life.

The sun is knowledge and the moon is love. One does not get intelligence without knowledge and without love intellect and foresight do not get essence. If in the external world sun and moon do not rise, then the whole world will be finished. The spiritual death of a person takes place at the time when the life is sans knowledge and love. The external sun and moon rise according to natural rules. But internally knowledge and love are to be manifested by the individual himself--otherwise the life is passed without these:-

ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਘਰ ਹੀ ਭੀਤਰਿ
ਐਸਾ ਗਿਆਨੁ ਨ ਪਾਇਆ ॥੨॥(ਅੰਕ ੧੧੭੧)
chand suraj due ghar hee bheetar
aisaa giaan n paaeiaa.||2|| (page 1171)

*The sun and the moon dwell in the same home in the sky.*
*You have not obtained this knowledge.*

The sun rises every day, but the moon does not rise every night. One comes across many learned persons, but there are a few with a moon of love.

One can make the sun of knowledge rise by the study of purport of the religious books. But to manifest the moon of love, it is difficult to find any external resources. The person , whose have reached the depth of the knowledge, are generally bereft of love.

Love resides in the heart and brain is the abode of knowledge. The people, who indulge in the talk of knowledge, are generally seen having a deceit in the heart:-

ਹ੍ਰਿਦੈ ਕਪਟੁ ਮੁਖ ਗਿਆਨੀ ॥
hirdai kapatt mukh giani.
*In his heart there is deception,*
*and yet in his mouth are words of wisdom.*

ਝੂਠੇ ਕਹਾ ਬਿਲੋਵਸਿ ਪਾਨੀ ॥੧॥(ਅੰਕ ੬੫੬)
jhoothae kahaa bilovas pani.||1|| (page 656)
You are false - why are you churning water?

The flow of the pure stream of love cleanses all the filth of life. Knowledge can be given and taken, but love is not a virtue which can be given or taken. This manifests.

Knowledge is an eye and love is the feet. To be able to see the distant destination, eyes are required but to reach there, feet are also required.

Knowledge is the light on the way, but not the ultimate destination.

ਤੇਰੇ ਸੀਨੇ ਮੇਂ ਦਮ ਹੈ ਦਿਲ ਨਹੀਂ ਹੈ।
ਤੇਰਾ ਦਮ ਗਰਮੀਏ ਮਹਿਫ਼ਲ ਨਹੀਂ ਹੈ।
ਨਿਕਲ ਜਾ ਅਕਲ ਸੇ ਆਗੇ ਕਿ ਯੇ ਨੂਰ,
ਚਰਾਗ਼ੇ ਰਾਹ ਹੈ ਮੰਜ਼ਲ ਨਹੀਂ ਹੈ। (ਇਕਬਾਲ)

*Tere seenai main dum hai dil nahi hai.*
*Tera Dum garmeeai mehfil nahi hai.*
*Nikal ja akal sae Aagai Ki yeh Noor,*
*Charaage Rah Hai Manzil Nahi Hai.(Iqbal)*

Guru Gobind Singh ji has considered God as a Love-Form:-
ਜੱਤ੍ਰ ਤੱਤ੍ਰ ਦਿਸਾ ਵਿਸਾ ਹੋਇ ਫੈਲਿਓ ਅਨੁਰਾਗ। (ਜਾਪੁ ਸਾਹਿਬ)
jatar Tatar Disa Visa Hoae Felio Anurag. (Jap Sahib)
That Love-Form God is reached by love only:-
ਸਾਚ ਕਹੌਂ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ।
Saach Kahon Sun Laiho Sabhai
Jin Prem Kioo Tin Hi Prabh Paaeeoo.
(Tav Prasaad Swayai)

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Every particle of the world is hiding so many secrets in itself that many lives will pass while researching. If the intention is to know and learn, then there is a lot to learn. Every particle, leaf, pebble and every living being can teach the man some skill of life.

Kabir is getting motivation of truth from even the pebble of the way, but pebble should not become a hindrance of the way, he also takes this instruction. He takes the motivation of humility from the dust of the feet, but the dust of feet can fly with the puff of wind and fall on the body and can make it dirty also. Many times a person remains humble for so much time only till he gets opportunity to show pride. If on getting opportunity, the dust of the feet falls on the head, than Kabir says that there is no need for such a dust. Many people bow their heads on the feet of others, so that at the proper time they may place their feet on some one else's head. Then he takes the motivation of simplicity and benevolence from water. Water quenches the thirst and cleanses the dirty body by bath. But many so called benevolent persons are not benevolent by nature, they do benevolence by the way, either due to some need or under compulsion. As the water becomes cold during night and becomes hot due to sun rays. Many quite persons are quite because that have not got the opportunity to be angry. Water has no colour of its own. If yellow colour is put in, it becomes yellow. It becomes green if green colour is put, and immediately becomes even black if black colour is put. Many persons sitting in a congregation appear companion of holy congregation, but by sitting in bad company accept the affect of bad company immediately. Therefore Kabir ji says that man should be such as is God. For the attainment of Truth, it is necessary to be pious. The motivation for truth can be got from truth only:-

ਕਬੀਰ ਰੋੜਾ ਹੋਇ ਰਹੁ ਬਾਟ ਕਾ ਤਜਿ ਮਨ ਕਾ ਅਭਿਮਾਨੁ ॥

kabir rorraa hoe rahu baatt kaa taaj man kaa abhimaan.

*Kabir, let yourself be a pebble on the path;*
*abandon your egotistical pride.*
ਐਸਾ ਕੋਈ ਦਾਸੁ ਹੋਇ ਤਾਹਿ ਮਿਲੈ ਭਗਵਾਨੁ ॥੧੪੬॥(ਅੰਕ ੧੩੭੨)
aisaa koee daas hoe tahae milai bhagvan.||146|| (page 1372)
*Such a humble slave shall meet the Lord God.*

The sanskrit word Shish (ਸ਼ਿਸ਼) in Punjabi is (ਸਿੱਖ) Sikh, who takes training. Man has an inclination to learn, but what should be learnt and where from. Many persons are unable to understand this. That Guru is required who can impart the right education. He is the real Guru who connects with the education and that education is proper in which there is interpretation of Truth. Truth in a supreme Power, not an individual. But many gurus will talk of truth (power), but will connect with themselves, that is, they will create a situation for connecting with the individual.

As the thirst can be quenched by water only, if it is got either from pitcher or tank or river, --that is to be thanked.

Spiritual peace is difficult to obtain without knowledge. But knowledge from where so ever is obtained, he is respectable. An empty pitcher can not quench any body's thirst. What respect a person without knowledge can get? If respect is due to knowledge only, then a respectable person should understand that he should also respect knowledge.

All knowledge is dependent upon letters and sound. Even though animals and birds have got sound (words) but they have got no characters of alphabet (letters) due to which they have lagged behind. Letters are essential for understanding and making others to understand:-

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥(ਜਪੁ ਜੀ ਸਾਹਿਬ)
akharee naam akharee saalaah.(Jap ji Sahib)
*From the Word, comes the Naam;*
*from the Word, comes Your Praise.*

And

ਅਖਰ ਮਹਿ ਤ੍ਰਿਭਵਨ ਪ੍ਰਭਿ ਧਾਰੇ ॥( ਅੰਕ ੨੬੧)
akhar maeh tribhavan prabh dhaarae.(page 261)
*In the Word,*
*God established the three worlds.*

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ਬਾਵਨ ਅਛਰ ਲੋਕ ਤ੍ਰੈ ਸਭੁ ਕਛੁ ਇਨ ਹੀ ਮਾਹਿ ॥
bavan ashur lok trai subh kash ein hee mahae
*Through these fifty-two letters,*
*the three worlds and all things are described.*

ਏ ਅਖਰ ਖਿਰਿ ਜਾਹਿਗੇ ਓਇ ਅਖਰ ਇਨ ਮਹਿ ਨਾਹਿ ॥੧॥(ਅੰਕ ੩੪੦)
eae akhar khir jahigae oue akhar ein maeh naahi.||1||
(page 340)

*These letters shall perish;*
*they cannot describe the Imperishable Lord.*

Many spiritualist persons get spiritual splendour, but due to lack of knowledge of letters, they are unable to express. There have been countless persons in the world who got vision of God. But records could not be made of these persons, because to spread knowledge, word-knowledge is essential. It is necessary to have utensils for making and distributing food. Similarly words are required for understanding and making others to understand. But as hunger can not be satisfied by empty utensils, similarly empty words or the word-form utensils are having wrong food (talk), then it is difficult to have spiritual satisfaction. The whole knowledge in the world is dependent upon words and sound / voice.

A person was passing through a narrow and dark hill cave. Suddenly he told his companion that there is a river at the front. The companion asked how he could see? He said, "No, sound was coming". The sound being produced due to the falling of water on stones gave the indication.

A child, playing in the courtyard of the house, tells his mother to open the door as his father is standing outside. The child came to know about his father from the sound (voice). While sleeping at night, some noise indicates the presence of thieves. There is such a sound (Shabad) also from which, not the creation, but the Creator is known.

Sound is considered to be of two types. Aahat (ਆਹਤ) is the sound produced by striking of two things. The sound which is produced by itself is called Anahad (ਅਨਾਹਦ). By repeating God's Name in Aahat (ਆਹਤ) shabad, the Anahad shabad is to be produced.

When a person speaks (make voice) with mouth and the attention is linked in this shabad, then one comes to know the expressible anecdote (ਕਥਾ):-

ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ
ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ॥੩॥ (ਅੰਕ ੮੭੯)
dhun maeh dhiaan dhiaan maeh jaaniaa
gurmukh akth kahanee.||3||(page 879)
*The meditation is in the music,*

*and knowledge is in meditation.*
*Become Gurmukh,*
*and speak the Unspoken Speech.*

When the attention is fixed on the sound of Shabad (Guru's Word) to know the Creator, then only Shabad is Guru.

If a person preaches by sitting on the throne, then a question arises--whether the precept is to be kept in the mind or the preceptor? A wiseman will say that by keeping the precept in mind, the life will be fruitful. Then precept is the Guru. And precept (Shabad) can only be given with the help of letters:-

ਸੁਨਿ ਉਪਦੇਸੁ ਹਿਰਦੈ ਬਸਾਵਹੁ ॥

sun oupdaes hirudai basaavuhu.

*Listen to the Teachings, and enshrine them in your heart.*

ਮਨ ਇਛੇ ਨਾਨਕ ਫਲ ਪਾਵਹੁ ॥੫॥(ਅੰਕ ੨੯੩)

man eishae nanak fal paavuhu.||5|| (page 293)

*O Nanak, you shall obtain the fruits of your mind's desires.*

With the help of Aaht Shabad Guru, Anahad Shabad Guru is to be manifested. When repetition (ਜਾਪ) of Gurbani and or of one word 'Waheguru' is done by keeping one's attention in it, then the Anahad Shabad Guru is manifested:-

ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ ॥੧॥(ਅੰਕ ੭੯੫)

eaek sabad maerai pran basat hai bahurr janam n ava.||1|| (page 795)

*The One Word of the Shabad abides within my mind;*
*I shall not come to be born again.*

And

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥(ਅੰਕ ੯੪੩)

sabad guroo surat dhun chaelaa. (page 943)

*The Shabad is the Guru,*
*upon whom I lovingly focus my consciousness;*
*I am the chaylaa, the disciple.*

By making Shabad Gian (knowledge of God's Word) as Guru, precept is to be given to the soul, so that the mind by joining with the Shabad Gian may get engrossed with the Akal ( God ).

ਗਿਆਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸਹੁ॥

Gian Guru Atam Updeasho.

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## *Greed And Satisfaction*

Whatever is, as is and as may become--this is accepted with open arms--this is satisfaction. If not accepted--then it is greed. Greed is a terrible mental disease by which man always remains in pain and remains unacquainted with good and bad:-

ਲੋਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ ॥(ਅੰਕ ੫੦)
lobhee jant n jaanee bhakh abhakh sabh khaae. (page 50)
*the greedy person, unaware,*
*consumes everything, edible and non-edible alike.*

Many thinkers opine that development is not possible without greed. To have it is necessary. But the whole universe is moving towards development. One small plant is also moving towards development. It also wants to reach the stage of bearing flower and fruit. The movement in the plant is for development, but there is no greed in the movement. When man takes action by keeping greed in mind, then due to this action of greed, there is a great loss to the world. The greed of man has disturbed the balance of the world. One's cash-chest is full of wealth, but the other person's stomach is empty. One person changes clothes four times a day whereas the other person is naked. One is owner of many bungalows, but some one else is passing the night under a tree.

As a mad dog is dangerous and there is fear from it, perfectly like this greedy man is very dangerous:-

ਜਿਉ ਕੂਕਰੁ ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ ॥
jio kookar harkaaeiaa dhaavai deh dis jaae.
*Like the mad dog running around in all directions,*

ਲੋਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ ॥(ਅੰਕ ੫੦)
lobhee jant n jaanee bhakh abhakh sabh khaae.(page 50)
*the greedy person, unaware,*
*consumes everything, edible and non-edible alike.*

Life is short but greed is too much. Therefore there is so much load on this short life. Every man at the present time is living oppressed. Even if the body becomes old and flimsy, even then the

man remains busy to increase the load. This results in sinking of the ship of life in the ocean of the world:-

ਕਬੀਰ ਬੇੜਾ ਜਰਜਰਾ ਫੂਟੇ ਛੇਂਕ ਹਜਾਰ ॥
kabir baerraa jarjaraa foottae shaek hajaar.
*Kabeer, the boat is old,*
*and it has thousands of holes.*
ਹਰੂਏ ਹਰੂਏ ਤਿਰਿ ਗਏ ਡੂਬੇ ਜਿਨ ਸਿਰ ਭਾਰ ॥੩੫॥(ਅੰਕ ੧੩੬੬)
hurooeae hurooeae tir geae ddoobae jin sir bhaar.||35||
(page 1366)
*Those who are light get across,*
*while those who carry the weight of their sins*
*on their heads are drowned.*

Needs can be fulfilled but the fulfilment of greed could not be done uptil today. When the greed increases, then many extra needs are created by one's self only so that greed may be able to stay and in this way man remains busy in his whole life to increase the needs, so that greed may stay eternally. Man gives the excuse that I am doing all this so that I may live comfortably, but it is seen that every thing is available, but there is no comfort. Greedy is always hungry. He is hungry after eating and naked after wearing clothes.

Even the contented person has a movement and it is more efficient than that of a greedy person, but all this motion is without greed. It is alright if the job is completed, if not even then it is alright. If got something, it is alright, if not got even then to remain happy. By adjusting the mind in such a way, one gets eternal happiness and satiation without contentment is difficult:-

ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ ॥(ਅੰਕ ੨੭੮)
binaa santokh nahee kooo raajai . (page 278)
*Without contentment, no one is satisfied.*

A greedy person writhes even on a bed of flowers, but a contented person smiles even on a bed of thorns. Indeed satisfaction is the biggest wealth which keeps the man always happy in every condition. As a person accepts pain and loss with open arms then the pain goes away. If you treat a mortal enemy with open arms and truthfully, then it is not possible that he may harm you. Pain does not remain pain when we accept it. To come to terms with all types of circumstances is satisfaction.

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## *Sustenance And Sustainer (God)*

The biggest worry of man is sustenance. Ordinarily worries are countless, but the worry of sustenance is at the top. Even though animals, birds and insects remain in search of food, but that are not worried for it:-

ਪਰੰਦਏ ਨ ਗਿਰਾਹ ਜਰ ॥

parandeae n giraah jar.

*The birds have no money in their pockets.*

ਦਰਖਤ ਆਬ ਆਸ ਕਰ ॥

darakhat aab aas kar.

*They place their hopes on trees and water.*

ਦਿਹੰਦ ਸੁਈ ॥

dihand soee.

He alone is the Giver.

ਏਕ ਤੁਈ ਏਕ ਤੁਈ ॥੬॥( ਅੰਕ ੧੪੪)

eaek thuee eaek thuee.||6|| (page 144)

*You alone, Lord, You alone.*

If the animals and birds were worried, then they would have stocked grains. Worry is always about the future. The animals live in the present. Only the man keeps load of worry of the future. Today I have got, will I got tomorrow? I am young today. I may not become old tomorrow. Today I am alive, tomorrow I may not die or fall sick. In such worries generally man's mind remain immersed. Every man has this worry in smaller or greater measure:-

ਚਿੰਤਤ ਹੀ ਦੀਸੈ ਸਭੁ ਕੋਇ ॥

chintat hee deesai sabh koe.

*Everyone has worries and cares.*

ਚੇਤਹਿ ਏਕੁ ਤਹੀ ਸੁਖੁ ਹੋਇ ॥(ਅੰਕ ੯੩੨)

chaetaeh eaek tehee sukh hoe.(page 932)

*He alone finds peace, who thinks of the One Lord.*

Man himself is a creation. Therefore the Creator should be worried, and is:-

ਨਾ ਕਰਿ ਚਿੰਤ ਚਿੰਤਾ ਹੈ ਕਰਤੇ ॥(ਅੰਕ ੧੦੭੦)

naa kar chint chintaa hai kartae. (page 1070)
*Don't worry -*
*let the Creator take care of it.*

- - -

ਸੋ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥(ਅੰਕ ੪੬੭)
so karta chinta karae jin oupaaeiaa jag .(page 467)
*He, the Creator who formed the world, cares for it.*

There is a great Wak (sentence) of Gurbani, that as many living beings come in the world, the nature arranges sustenance for them in various ways before hand:-

ਪਹਿਲੋ ਦੇ ਤੈਂ ਰਿਜਕੁ ਸਮਾਹਾ ॥(ਅੰਕ ੧੩੦)
pehilo dae tain rijak smaha.(page 130)
*First, You created nourishment;*

ਗ਼ਮੇ ਰੋਜ਼ੀ ਮਖ਼ੁਰ ਮਜ਼ਨ ਔਰਾਕਿ ਦਫ਼ਤਰ ਰਾ।
ਕਿ ਪੇਸ਼ੇ ਅਜ਼ ਤਿਫ਼ਲ ਏਜ਼ਦ ਕਲ ਕ਼ੁਨਦ ਪਸਤਾਨੇ ਮਾਦਰ ਰਾ।
*Gamen Rojee Makhur Majan Auraak Daftar Ra.*
*Ki Paishai As Tifal Aezad Kal Kunad Pastanae Madar Ra.*

ਕਿ ਰਾਜ਼ਕ ਰਹੀਮ ਹੈਂ।
ਕਿ ਕਰਮ ਕਰੀਮ ਹੈਂ। (ਜਾਪੁ ਸਾਹਿਬ)
*Ke Raajak Rahim Hain.*
*Ke Karmang Karim Hain. (Jaap Sahib)*

As the milk comes in the breasts of the mother before the birth of the child, it is a proof that nature is ready to provide sustenance.

When a man due to worry keeps sustenance of many persons with him, then the signs of famine become visible and in this way the balance is disturbed. Alas ! Man may accept Provider of sustenance, God and all his worries about sustenance will end:-

ਕਿ ਕਾਰਨ ਕ਼ੁਨਿੰਦ ਹੈਂ।
ਕਿ ਰੋਜ਼ੀ ਦਹਿੰਦ ਹੈਂ। (ਜਾਪ ਸਾਹਿਬ)
Kae karan kunind Hain.
Kae Roji Dahind Hain.

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## *Liberality and Miserliness*

Out of the virtues bestowed by God, liberality is a special virtue. To greet with a large heart, to talk freely, to fulfil the need of the needy to one's ability with an open heart. God is extremely large. Those who commune with Him are also large--hearted. The following are some of the displays of liberality:-

When an enemy comes in front like a humble man, then to treat him well and to leave the motive of revenge, to give charity with large heart.

Chaitanye Maha Prabhu wrote such a nice annotation of Gita, that the annotation of his friend became tasteless, then Chaitanya threw his annotation in the river so that his friend may not become small in front of him. This is a great liberality in the literary world, otherwise others views and even on others poetry, people claim as their own. A liberal person considers others tears as his own and becomes happy in the happiness of others.

A miser where as remains ignorant of others suffering, there he does not like the happiness of others. Wealth is the daughter of miser. Therefore neither he takes any comfort from it, nor shows it to others:-

ਸੋਹਾਗਨਿ ਕਿਰਪਨ ਕੀ ਪੂਤੀ ॥
sohagan kirpan kee pootee.
*This bride is the daughter of a wretched miser.*

ਸੇਵਕ ਤਜਿ ਜਗਤ ਸਿਉ ਸੂਤੀ ॥(ਅੰਕ ੮੭੨)
saevak taj jaguat sio sootee. (page 872)
*Abandoning the Lord's servant,*
*she sleeps with the world.*

A miser person takes food by keeping the door closed, so that any beggar or friend may not come and it has to be given or fed:-

ਹੇ ਯਾਚਿਕ ਤੂੰ ਸਬਰ ਕਰ ਤਜਾਗੋ ਭੋਜਨ ਆਸ।
ਦੋ ਦੋ ਦੇਕਰ ਖਾਤ ਹੈਂ ਯੇ ਠਾਕੁਰ ਕੇ ਦਾਸ।
*He Yachik Tun Sabar Kar Tiago Bhojan Aas.*

Out of the human vices, miserliness is a very big vice. The world of miser is very inhospitable and he has no fast friend. Having every thing but not to use these for his own benefit, is called miserliness. Miser from the heart will take every step in life in a deceitful manner. If he is virtuous, he will not be able to give virtue to others. There is no place for love in the small heart of miser, therefore he is unable to give love to others. As such he does not get love from any side. Nature has made a unique rule--whatever we give to others, only that returns to our pouch:-

ਦਿਤਾ ਲਈਏ ਆਪਣਾ
ਅਣ ਦਿਤੇ ਕਛ ਹਥ ਨ ਆਵੈ॥(ਭਾਈ ਗੁਰਦਾਸ ਜੀ)
ditaa leeeae aapnaa
an ditae kash hath n aavai. (Bhai Gurdas ji)
You get your own;
*given nothing cannot bring to you anything.*

Liberality is required for giving money, love and virtue, but miser is not having it.

As many miser wealthy persons leave all the money here only in the end, similarly if any virtuous person will be miser, he will die without teaching virtue to anyone else. As many people would have benefitted from a virtue, that virtue also dies with the death of the miser. Therefore miser is the murderer of wealth and virtue.

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## *Donor And Beggar*

It is seen that the inclination to beg is very powerful in a man. Generally man begs those things which he is not having. In the childhood he begs from the parents, then from brothers and sisters. After some time he begs from his sons. In this way he becomes habitual to beg. When after begging from so many, there is no fulfilment, then he begs from God.

We call that person a beggar who begs coins by standing in the bazaar. The real beggar is that person who has got every thing but still goes on begging from God, and there is no end to his demand.

The person, who can not conquer himself, can not beg also. For begging one has to completely conquer one's self. Those who can not conquer themselves completely, can not beg in complete form. They feel shy while begging. Even if a beggar may get something or not, his prestige, magnificence and self--respect are lost. Without eliminating these virtues, begging is difficult:-

ਮਾਂਗਤ ਮਾਨ ਨ ਪਾਇਆ।
Mangat Maan Na Paya.

- - -

ਮੰਗਣ ਗਿਆ ਸੋ ਮਰ ਰਹਿਆ।
Mangan Giaa So Mar Raihiya

- - -

ਤਬ ਲਗ ਗੁਣ ਅਰ ਗੌਰਵਤਾ ਜਬ ਲਗ ਕਹੈ ਨ ਦੇਹ।
ਦੇਹ ਕਹੈ ਤੋ ਖੋਹਿ ਸਭ ਗੁਣ ਗੌਰਵ ਪਿਠ ਦੇਹ।

*Tab Lag Gun Ar Gouravtra Jab Lag Kahae Na Deh.*
*Deh Kahae To Kheh Sabh Gun Gourav Pith Deh.*

Comfort is the greatest demand of the man and is considering comfort in substances. Therefore he keeps begging substances only from the God. But to beg such a requirement is a sort of rambling:-

ਨਾਨਕ ਬੋਲਣੁ ਝਖਣਾ ਦੁਖ ਛਡਿ ਮੰਗੀਅਹਿ ਸੁਖ ॥( ਅੰਕ ੧੪੯)
nanak bolan jhakhnaa dukh chhadd mageeaeh sukh.(page 149)

*O Nanak,*
*it is absurd to ask to be spared from pain*
*by begging for comfort.*

How great or undignified a beggar is, can be estimated from his demand only. If he is begging one pice only, then he is of a lower level. But he, who is begging kingdom and palaces, is of the highest level.

The demand of a person is very rough. The demand which our fore--fathers had begged, we are begging that only. Therefore there is no innovation in the life:-

ਜਉ ਮਾਗਹਿ ਤਉ ਮਾਗਹਿ ਬੀਆ ॥

jo magaeh to magaeh beeaa

*Whenever you ask for something,*
*you ask for worldly things;*

ਜਾ ਤੇ ਕੁਸਲ ਨ ਕਾਹੂ ਥੀਆ ॥(ਅੰਕ ੨੫੮)

jaa tae kusal n kahoo theeaa .(page 258)

*no one has obtained happiness from these.*

If we do not beg light from the sun, even then it gives. God is similar Bestower of gifts without demand:-

ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਕਹੁ ਨਾਨਕ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥੨੪॥੧॥(ਅੰਕ ੭੩)

anmangia dan daevanaa kahu nanak such samaal jeeo.||24||1|| (page 73)

*You bestow Your Gifts,*
*even if we do not ask for them.*
*Says Nanak, contemplate the True Lord.*

And to go on demanding gifts again and again from such a Donor who:-

ਦਾਤਿ ਕਰੇ ਅਪੁਨੈ ਬੀਚਾਰ ॥੪॥(ਅੰਕ ੫੦੪)

daat karae apnai beechaar.||4|| (page 504)

*God. You give Your gifts*
*according to Your own considerations.*

He gives, not on begging by some body, but gives according to His way of thinking. Therefore Gurbani does not call a beggar as shrwed:-

ਮਮਾ ਮਾਗਨਹਾਰ ਇਆਨਾ ॥

mamaa maaganehaar eiaanaa

*Mamma: The beggar is so ignorant*

ਦੇਨਹਾਰ ਦੇ ਰਹਿਓ ਸੁਜਾਨਾ ॥( ਅੰਕ ੨੫੮)

daenehaar dae rehiou sujaanaa. (page 258)

*the Great Giver continues to give.*
*He is All-knowing.*

We have not demanded parents, but we have got. We have not demanded the body and every precious part of it, but we have got these. We are having air, water, sun and moon and we are naturally getting benefit from these. If a person makes efforts to make himself eligible, then he can get much more.

The wise says that if whatever some body has got, it is because he made himself eligible for it, what he had not received, he was not eligible for the same yet.

People generally get wealth, property, wife, son and palaces, but he does not get God's Name and His knowledge because he has not made himself capable for the same.

Coldness will be automatically received when a person just goes to the Himalyas. If we open our eyes, we will authomatically get the light of the sun. Only we should make ourself eligible, the matter will be automatically obtained.

We make one more mistake. We beg from beggars. He, who himself is full of desires, we beg from him. And the beggar, in return, can not give any thing except the desire for begging.

So we should beg only from that person who does not have even a small amount of greed with us:-

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥(ਅੰਕ ੫)

vaddaa daataa til n tumaae. (page 5)

*The Great Giver does not hold back anything.*

By bypassing such a Donor he who begs from beggars, Baba Farid has reprimanded such persons:-

ਫਰੀਦਾ ਰਾਤੀ ਵਡੀਆਂ ਧੁਖਿ ਧੁਖਿ ਉਠਨਿ ਪਾਸ ॥

farida raatee vaddeeaa dhukh dhukh outhan paas.

*Fareed, the nights are long,*
*and my sides are aching in pain.*

ਧਿਗੁ ਤਿਨ੍ਹਾ ਦਾ ਜੀਵਿਆ ਜਿਨਾ ਵਿਡਾਣੀ ਆਸ ॥੨੧॥(ਅੰਕ ੧੩੭੮)

dhig tinaa daa jiviaa jinaa vidanee aas.||21|| (page 1378)

*Cursed are the lives of those who place their hopes in others.*

If we demand the whole tree, then shade, flowers, fruit and leaves will be automatically obtained.

All comforts and bliss are there in God's Name.

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## *Relation And Relative*

Similarity of some views is necessary for uniting the relation. The meaning of relative is also so much only that relative who is equal. Poet Tulsi has explained in his couplet that if six things are identical, then only friendship and relations can be established.

ਆਸਾ ਇਸ਼ਟ ਉਪਸ਼ਨਾ ਖਾਨ ਪਾਨ ਪਹਿਰਾਨ।
ਖਟ ਲਖਨ ਪ੍ਰਗਟੇ ਜਹਾਂ ਤਹਿੰ ਮਿੱਤ੍ਰਤਾ ਜਾਨ।

*Aasa Ishat Upasna Khan Pan Paihraan.*
*Khat Lakhan Paragtae Jahan Taihang Miterta Jaan.*

Out of these if some thing is not similar, then the joined relations come to the brink of breaking. First wish collides with wish, then persons dash against each other.

An old view is going on that if the blood is the same, then the relations are very deep. But it is seen that blood becomes enemy of blood. One brother murders the other brother. Son kills his father and some times father kills the son. Sister and brother become mortal enemies. By observing these incidents in the world, it has to be said that if the blood is same, even then the relations break.

Harnakush became enemy of his son. Aurangzeb became the killer of his father and brothers. Baba Prithi Chand continued doing enmity with his younger brother Guru Arjan Dev Ji. Such incidents are happening daily. Somewhere husband has become enemy of his wife and somewhere wife is killing her husband by giving poison. Indeed, due to sameness of the blood, relation between bodies continued, but due to dis-similarity of views, hearts could not unite. The union of two hearts is necessary. Even if religion, country language and dress are not the same, but if views become similar, then the relations unite very deeply. The history is full of such permanent relations.

In the present day world all the relations are becoming weak. The scientists say that moving stars, mixed stars, stars and planets are moving away from each other. This distance is increas-

ing day by day. At present one person is also going away from the other person, although the world has become smaller and nearer. A person roaming in Delhi, will be roaming in London after four hours, but the remoteness of hearts gives the feeling of becoming a stranger at every place. Every thing looks unfamiliar. Now a person has started feeling strangeness in his own house because neither he is prepared to express his inner feeling to some one nor are others prepared to do so. The highest punishment in jail is to keep the prisoner alone. Experience shows that if we keep a person alone for six months, then he starts talking to himself and by and by he becomes mad. Families came into existence to remove the loneliness of human being, so that he may not become mad. Now when the man, living in the family, is feeling loneliness, then the number of mad people is increasing in the world. In those countries, which have won the war and are considered more cultured and educated, this madness has appeared in a very vehement form. In America every tenth man is either mad or is near to madness.

The present day man does not open his heart before any body. Others also do likewise. Therefore the man has started feeling strangeness in his own house, outside and in the splendour of the whole world, because relations of the heart are becoming feeble and relatives are passing away. The learned people (Rishis) of our country had made very nice methods to unite the relations. When one person meets the other person, then they would say 'Ram Ram'to each other, which means they should have glimpse of Ram (God) in each other. If inside Ram (Soul) is common, then the relations will be firmly established.

Sikh should say 'Sat Sri Akal'while meeting another sikh which means they should have a glimpse of Akal (God) in each other. But this habit is now decreasing. This is being replaced by Good Morning, Good Evening and Good Night.

From the above mentioned conversation it is learnt what type of relations the present--day men will have among themselves.

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